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VOL. X.—NEW SERIES.—No. 1.

JANUARY, 1886.

THE SPIRIT AND VALUE OF CHRISTIAN WORSHIP.*

"I was glad when they said unto me, Let us go into the house of the Lord."—PSALM cxxii. 1.

THE worship of God is germane to man's nature, which is essentially spiritual and only incidentally animal. We cannot conceive of the wolf or the lamb bowing down in adoration before the Supreme, or rendering devout thanksgiving for the bounties of the provident All-Father. The brute is content with material comfort. But man is rendered forever uneasy and dissatisfied by the Divine that streams down from within. Hence the phenomena and evolution of Church history. In every land and in every age men have given expression to the religious sentiment by building temples to their gods. And thus the Church, however rudimentary or defiled, has perpetually stood the symbol of that supersensuous life by virtue of which God has ever had his habitation within the human race. The great fact of a visible Church evidences a definite need of human nature, and the use of the Church must necessarily be the responding to that need. But not only does the existence of the Church prove that man has a worshipping nature; it indicates also the unity of humanity. "They said, Let *us* go into the house of the Lord." The Lord's house is built in no single or isolated heart. Spiritually we are bound to live together in society, and to be dependent one on another,

* A discourse delivered Sunday morning, November 8, 1885, before the Illinois Association.

quite as markedly as is the case in physical life. The fact that men have always flocked together to their tabernacles, pagodas, and cathedrals proclaims the truth that we are united in the domain of the spirit. The Lord's aim in the creation of the human race is such a fellowship of men in heaven and on earth as will exhibit a life of love to God and love to man. Hence the Church has been justified in its existence in the past chiefly because it was a type of a coming society whose life of uses would be loftiest worship. It will be justified in its existence in the future just to the extent that it actually ministers to mankind's spiritual welfare by elucidating God's relation to human nature and men's relations among themselves.

The Church has failed to regenerate society chiefly because it divorced religion from life. It made piety a separate good existing in its own behalf. Very naturally worship came to be looked upon as nothing more than a means to conciliate an angry Deity, and to save one's soul from an arbitrary doom. To the vulgar mind the eminently pious person was embalmed in a mystical sanctity, and the experiences of the saint were regarded as

> "Too wise and good
> For human nature's daily food."

But genuine religion is man's normal life, and is universal in its quality. For God's relation to man is an orderly, organic relation. Disunited and unrelated cause and effect are as foreign to the order of spirit as to the order of matter. The chain of sequences and antecedents is unbroken from physical man up to Divine Love and Wisdom. God constitutes the great inmost Life of every one of us, and hence Swedenborg can say of the supreme degree of our complex nature, that it is "the Lord's entrance to angels and men, and his veriest dwelling-place with them." For to say that God is love is to affirm that his life is bound up in others on whom it is his delight to confer himself. The desire of his heart is a habitation in such a nature as can receive him and can enjoy his benefactions. It was Chrysostom who said, "Man is the true Shekinah," and we ought to have a loftier and more lucid

conception of that truth than he. The only genuine altar of Jehovah is the human heart; the only true temple of God is the human understanding.

Man's nature is divided into degrees or planes, from one to another of which he ascends by orderly steps as he advances in growth. At birth he is enshrined in absolute sensuousness. The Christian idea is that he be unwrapped from this sensuous envelope, and be so led that of his own accord he may unfold his inward capabilities until he recognize the Divine Life which resides in his interiors, and so may become the joyful coöperator of the Lord's love and wisdom. "The kingdom of God is within you" is the gist of the revelation of the Gospel; and this knowledge of the Divine, or the spiritual realization of eternal life, is the practical result of its cordial acceptance. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

It is plain, therefore, that man's house or natural habitation is the external or sensuous degree of his life, above which he would never seek to rise if left to his own aspiration and effort. God's dwelling-place in him is the inner or spiritual region. So that spiritually we "go into the house of the Lord" when we are reborn into this interior or higher life where heavenly good and truth abide. Thus we see at once our text's inmost meaning and supreme beauty. "I was glad when they said unto me, Let us go into the house of the Lord," signifies the glorification of the Lord and the salvation of the soul by spiritual regeneration into conjunction with the Divine.

This higher meaning of our text sheds light on all subordinate aspects of the theme. We are prepared rationally to consider the question of public worship as a practical problem. For problem it is. It must be confessed that the worship of the sanctuary, although grounded in man's organic requirements, is held in disesteem by multitudes of the most amiable and thoughtful persons. At the present time it is common experience that young men and women, when they take on themselves the responsibility of life, do not become devoted to

any form either of faith or infidelity, but pass into a state of gentilism, in which indifferency is the prevailing element.

The mission of the New Church is not to those who are contented in their present religious conditions nor to those who have confirmed themselves in rank atheism grounded in evils of life. It is rather to call to the house of the Lord the spiritual gentiles, or those who have no particular dwelling-place for their souls. The intellectual indifference to old beliefs and unbeliefs, on the part of this class, is the best possible preparation for hearing the truths of spiritual Christianity, and by no means implies a hardening of the heart against what is good and what is true.

What, then, are the causes of the honest disapproval of church worship that we so often encounter, and what remedies will meet the difficulty?

When the place of worship becomes the temple of fashion the Lord ceases to dwell there. The genuine worshipper who wishes to pay his vows to the Most High is forced away from the theatre of display, and the church becomes the resort of those who rent pews, sing hymns, and say prayers because it appears to be "the thing." This sheer trifling with subjects that relate to man's spiritual nature and this practice of playing church are responsible for a large amount of the disbelief in religion on the part of excellent people which has become so prevalent. If there be any God, or spiritual world, or eternal life, the truth to persons of spiritual sensibility is too serious and sacred to be represented or explained by so superficial and insincere an advocacy. The end of worship is not to study the latest modes in dress, or to have and to hold a popular preacher who caters from Sunday to Sunday with sweet trifles and pretty nothings. If a man of rational cultivation goes into the house of the Lord at all it is to find all low and fleeting emotions of worldliness hushed by the view of the sublime and seraphic principles of possible celestial life which he gains by looking through the opened gate of heaven.

Again, when the church is transformed into an enginery of priests, who dogmatically prescribe self-evolved rules or "the traditions of the elders," it means death to genuine spiritual

worship. The essential principle of spiritual vitality is freedom. The house of the Lord should be the arena of the most untrammelled action of independent will, for where the spirit of the Lord is there is liberty. Hence oftentimes the most sincere and most devout worshippers have abandoned the church's aisles and altars because the sacred temple had been changed into a stall for the slaughter of the freedom which was the dearest token of their manhood. Unhappily the church practically claimed to be the proprietor of the human soul, and sought to keep it in perpetual slavery to ecclesiastical requirements. Those in the seat of authority have multiplied externalities and imposed needless burdens on the faithful. They have turned their eyes away from the hills of their own reason and perception, and "made the commandments of God of none effect" by trying to remember what the fathers were wont to say. Every one who did listen to the voice of the inner oracle was at once adjudged a heretic, and excommunicated publicly or ostracized privately.

Men have longed to escape from so galling a servitude. They girded on the sword and shouldered the musket, only to find, when the victory was won, that the slave master was within their own encampment, and that they had but changed the tyranny of Rome for the tyranny of Calvinism or Episcopacy. They fled for freedom to other lands, only to discover, when their Mayflower had returned across the sea, that the demon lust for dominion had come with them. And if any Roger Williams wished to worship God according to the dictate of his private conscience he must go elsewhere to build his altar, as the Puritans themselves had been compelled to do when they had dared to differ.

Thus it ever has been and ever will be until men understand the true nature of the Lord. The Church has persisted in representing him as a sectarian or Churchman swelled out to infinity. Men have worshipped the enlarged likeness of themselves. If we are to derive any practical benefit from our public worship we must renounce all other gods and worship the Lord alone. We must render no homage to this or that strong personage's idea of God. We must enter into the

holy place in our own bosoms—"the secret place of the Most High"—and there worship only that infinite manhood which embraces every Divine and unselfish quality.

Still further, public worship is often brought into disrepute in the eyes of persons of undoubted intelligence and honesty by the Church's presumption to dictate what a man's feelings and inner experiences should be. A man can superinduce on himself almost any state of emotion demanded, or if his will be weak another stronger than himself can superinduce it for him. And this ought to indicate the untrustworthiness of the testimony of unillustrated feelings. Multitudes, however, are guided by precisely this sort of evidence in reference to the inmost principles of truth and the greatest changes in their natures.

But the interiorly quickened man abhors the notion that either he or his fellow can become possessed of any kind of holiness that will allow him to sit down in self-complacency. Consequently he is driven away from the communion of men who do not hesitate to lay bare their feelings and describe them as satisfactory. Spiritual growth leads a man farther and farther from unwholesome introspection. Of course, he must examine himself sufficiently to know what manner of man he is, so that he may discard his evils. But the practical keeping of the commandments does not necessitate a perpetual diagnosis of the selfhood. The man of spiritual discernment recognizes that his proper life is necessarily evil as contrasted with that character or heavenly selfhood which is given him by the Lord. Hence he feels that the less he allows either himself or another to finger his inward sensibilities or inflame his native emotions, the better it will be for him. The proper subject for the study of mankind is not man as he is seen in egotism, but man as he is in the Divine. Any mere personal rejoicing in what I have and some one else has not is odious to the cultured spirit. And one is glad to get away from the small cave-dwelling of personal and private religiosity, knowing well that this certainly is not the all-embracing and everlasting habitation of the Lord.

When we look around and abroad we see that the elements

which militate against true spiritual worship are related in some way to one of the three evils I have described: 1. Worldliness, or that atmosphere which deprives a sensitive nature of the consciousness of the reality of the spiritual world and heavenly principles; 2. Dogmatism, or that spirit which throttles one's free-will and makes him feel that he must go elsewhere to be a man; 3. That sort of personalism which forever parades the sensations and experiences of the natural selfhood, and in its gush and enthusiasm throws into the background the truths of deeper spiritual insight.

In his little treatise on "The Doctrine of Life," and elsewhere, Swedenborg very graphically treats of the regenerating man's advancement by the practical negation of his evils. He who with a right motive refrains from theft, develops honesty; he who abandons unchastity, affiliates himself to what is chaste; he who does not bear false witness, cultivates a spirit of veracity toward his fellows; and so with all the commandments of the Decalogue. The principle laid down is that the man who really puts away wrong-doing because his evils are sins against God, positively or affirmatively keeps the commandments and calls into life the virtues which oppose the vices that are abandoned. The principle applies equally to a society of men. It would be of small worth that we should dissect the ordinary faults of Churches if we went no farther. But having discovered sundry evils which make Church worship a vanity, the thing for us to do is to put them away as sins against God.

This shunning of congregational evils is the first step toward a true worship of the sanctuary. Just to the extent that in our temple of worship we trample under foot personal aims and the desire that it should be *our* house, will it become the house of the Lord. Our ways and tastes will not be the obtrusive characteristics of the service, but it will derive its peculiar, its distinguishing elements from the traits of the Divine Character. If we persistently repudiate every short-sighted and personal motive, we shall find that our assembling ourselves together will not be a perfunctory going to church, but a veritable entering into the tabernacle of the Most High,

and in the deeps of the spirit we shall feel, "He brought me to the banqueting-house, and his banner over me was love."

Church service becomes Divine worship when we consciously and positively will to glorify the Source of all good, and seek to be lifted to a higher plane of thought and emotion. For what does this promise mean: "Where two or three are met together in my name, there will I be in the midst"? Name, of course, signifies the quality of the life. We meet together in the Lord's name when we have a common purpose which looks to a participation in the Lord's love and wisdom, and a common aspiration to have a spirit and motive agreeable to the Divine nature. The assembling of the two and three aids in the reception of the Lord's life. Just as we depend on one another in reaping the benefits of physical and civil life, so are we necessary one to another in the building up of character and the enrichment of our moral consciousness.

None of us receives the Divine life in absolute solitude. We are in perpetual spiritual company. Ordinarily we forget this unseen fellowship. But in public worship we have a conscious union in the reception of spiritual blessings. How cordially glad, then, ought we to be when kindred souls say, "Let us go into the house of the Lord!" Nothing shows us more perfectly that in joy and sorrow, in life and death, we belong to one family. When *they* say. What, it is true, then, that others feel the need of a temple of God! They, too, are tired of their own houses of vanity and selfishness and ceaseless unrest; so they say, "Let us *go*." They, too, have some belief in a better, truer life; they believe in One who is infinitely good and merciful,—who has been man's dwelling-place in all generations,—and they say, "Let us go *into the house of the Lord*." To have such fellowship were desirable beyond expression. No one can question its delightfulness and its usefulness; but many are skeptical as to the possibility of realizing it. It is possible, however, and possible for us, if we jealously guard against setting up our own shifting tents and calling them the abiding-place of the Divine. If we were only willing to enter into the house of the Lord ourselves, and to allow our fellows freely to partake

of his royal bounty, our Sunday service would become to our parched and wearied souls "sweet as sacramental wine to dying lips."

For the gladness of the sanctuary is no transient feeling. It is not enjoyment of the service because of some temporary attraction. But it is a deep, abiding joy in the consciousness that the spirit is being lifted out of its low, natural state, and being exalted and established in a positively spiritual condition of life. While the Lord's house deals primarily with states of affection, it nevertheless is walled in by the truths of faith. Hence the gladness of worship is no external and effusive titillation of the emotions, but the profound inward tranquillity whose peace and confidence run along the lines of everlasting Order. "Jerusalem is builded as a city that is compact together."

And, in conclusion, the service of the sanctuary will be a perennial fountain of gladness in the degree that its streams of love and truth flow down into the conduct of life. There is something peculiarly fitting in the division of our lives into series of weeks, or completed cycles each containing seven full-rounded days. It is a principle of life that the first of a series flows into and gives character to all the succeeding members of the series. On this principle we should exalt Sunday to the chieftainship of the week, so that it may command the life of every day into obedience to the principles of justice, and truth, and mercy which flow into our hearts in response to the genuine worship of the sanctuary. Thus the house of the Lord will be established in the top of the mountains to catch the earliest beams of the rising Sun of Righteousness, and reflect them on the plains of daily commonplace below.

For worship is Divine only as it characterizes the actions of common life. The truest worship is the noblest deeds. "I will have mercy and not sacrifice." There is just that difference between Christianity and Judaism, between the Gospel worship and the legal worship. Christianity makes the last to be first. In the older Dispensation six hard, laborious days preceded the Sabbatic day of rest. But in the

glorious new Gospel of the Christ, the soul rises in all its plenitude and intensity on the first day of the week. The Lord's Day presides at the fountain of our times and states, and proclaims that we have not to toil and moil to get to God, but rather to be still and know that the Lord is God, and allow his bountiful fulness to enrich the impoverishment of our meagre days. "Come unto me, and I will give you rest,"—the rest of harmonious activity inspired and sustained by the infinite Life. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it."

St. Louis, Mo. S. C. Eby.

The Mission of America.—There arises sometimes a vision before one of what might be, of what may be, of what you and I may help, each one, to make a reality; when the spirit of the Fathers, robust, hardy, temperate, fearless, believing in God and bowing before him, desirous of his honor in the land and in the world, and seeking to further the high welfare of man as connected with this; when this spirit of the Fathers, as they stood in their poverty, shall enter into, pervade, dominate, inspire the great frame of that national society, which has sprung already, and is in larger and larger proportions to spring hereafter upon this continent, from the small colonial societies which they planted; when that spirit, so dominant, shall use a wealth of which they had no smallest conception, shall use treasures and powers whose vast resources they did not imagine, for the great ends which were governing to them; when, standing on the continent, on the crest of the globe, with an ocean stretching on either hand, this vast, ultimate American people, with that temper of the past still controlling and employing the superb wealths of the future, shall be a grand minister of God to the race, teaching of him, of his law, and his heaven, almost as an angel from the skies; sounding the Gospel of righteousness and of peace, of liberty and light, and of cosmical hope, through all the earth!—*Rev. R. S. Storrs, D. D.*

SEEKING GOD.

"Canst thou by searching find out God?"
"Acquaint now thyself with Him and be at peace."

Believe in God. Thou canst not find Him out
By searching how and why He came to be;
No height nor depth reveals the mystery.
What dost thou gain by questioning or doubt?
Denial leaves thee where thy doubt began.
Rejecting Him, the question doth remain
A puzzling problem for the busy brain,
How all this grandeur of the earth and sky,
And all of life, from monad up to man,
From *nothing* come, and what the force and whence
Pervading all, that keeps the glorious plan
In unity and order? Dost thou laud
That force, so wise, beneficent, intense?
Say now wherein thou find'st it less than God.

And yet thy faith has not attained its end,
Thy soul's desire is answered but in part,
Till in this force thou find'st the loving heart
Of One who is a counsellor and friend.
If, by thy seeking thou would'st ever reach
The full assurance of His loving care,
Thou needest more than all his works declare,
Though thou hast learned the utmost they can teach.
Wondrous His works, more wonderful His Word!
Trusting His promise, "Seek and ye shall find,"
Ask Him to lead thee, as one weak and blind,
And He will bring thee to the heavenly rest.
There "be at peace," reposing on His breast;
The search is ended when thy prayer is heard.

Salem, Mass. Joseph Ropes.

OUR MISSIONARY WORK.

HOW TO MAKE IT MORE EFFECTIVE.

It has been evident to my mind, for some time past, that our missionary work in the New Church has been wanting in the elements which produce order, stability, and success. Our efforts have been experimental, and we have gone from one experiment to another, without reaching any solid basis of action. Our work has been desultory, and fragmentary, and, in a great degree, unsatisfactory to ourselves.

It is a favorite idea with some that we learn what true order is in the Church, and what are the proper methods of Church work, by our actual experience. This idea is only partially true. It may be very one-sided and lead us to trust to our own experience when it is attended with moderate or imperfect success, and to pursue our accustomed methods without improvement or progress.

The correlative idea which should constantly be kept in view, is that our methods, and plans, and active work should be guided and regulated by principles that are revealed in the doctrines of the New Church. Perhaps we have met with less success because we have worked without a guiding principle. It is very certain that we have not reached a clear and definite view of what our duty is, and how we can perform it in a manner that will be conducive to the highest and best interests of humanity.

Let us take it for granted that there is no lack of pecuniary means; that the Lord has given us the power to do all that ought to be done, and that our concern is not chiefly about raising money to carry on our work, but about what we shall do, and how we shall do it. When the members of the New Church recognize the importance of a particular use, and feel a reasonable confidence that it will be performed in a wise way, and this is afterwards made plainer by actual success, or by fruits that can be seen, they will not withhold the necessary pecuniary means.

It has been the apparent want of success and irregularity of method that has deterred many from giving more freely to this use. It is true that men have different ideas of what success is, and what the nature of the work is that ought to be performed; but there is sufficient desire to have the truths of the New Church promulgated and sufficient agreement of purpose to sustain our efforts. What, then, is the first and most important thing for us to consider.

The subject, in its most simple form presents itself to my mind under three heads: first, the character of the work to be done; second, the place where it is to be done; and third, the instrumentalities through which it can be done, most wisely and effectively.

Let us consider these points; each one of them involves a great many particulars which require time to consider.

We are all agreed that the New Church has a mission to perform, and that this consists in making known the truths that have been revealed by the Lord through his servant, Emanuel Swedenborg. If these truths can be received, they will lead men to heaven, or to the good of life. I think these truths should be presented in their entirety as a complete system, and this can be done by presenting the idea that the Lord is One, and that all truth is one because it is from him. I do not think that it is sufficient to make known the truth with respect to doctrines originally taught in the Christian Church, and to attempt to clear away the old ideas of the Trinity, the Atonement, Justification by Faith, etc., nor even to teach the doctrine of Correspondence so far as to explain some parts of the Word. The whole doctrine taught in the New Church with respect to man's relation to the Lord, and the laws of his spiritual existence should be unfolded, so that the newness of the New Church should be seen to consist in the revelation of new doctrine and of a new life in accordance with that doctrine. When this is done so that what is rational and scientific is seen to be in harmony with what is spiritual and Divine, a highway is opened by which men can pass from Egypt to Canaan, and the Church is established upon a firm foundation.

There is a growing disposition among men to receive what appears to be reasonable, and a growing freedom to accept the truth, even by those who are nominally in the different Churches; but there is an unwillingness on the part of many to change their present Church relations, and on the part of many others to enter into any Church relations at all. Now in presenting the distinctive doctrines of the New Church to men's minds, we should not do so in the attitude of propagandists, merely, or as advocates of separation from external organizations, but from false ideas and principles. "Come out of her my people" should be shown and taught as a Divine injunction to come out of states of evil and to reject whatever is false. In fine, the New-Church doctrines should be presented from the positive side of good and not in the spirit of opposition to old forms of belief which may or may not be connected with some evil in the minds of those who still cling to them. The truth itself when it is once fully or heartily received will work out the best results, but these results will be much slower of attainment, when men are hurried towards them.

Swedenborg tells us that after his work called the "True Christian Religion" was finished, "the Lord called together His twelve disciples, who followed Him in the world; and the next day He sent them all out into the whole spiritual world to preach the Gospel that the Lord Jesus Christ reigns, whose reign will be for ages of ages, according to the prediction by DANIEL vii. 13, 14; and in REVELATION xi. 15; and that they are blessed who come to the wedding supper of the Lamb, xix. 9." It has always seemed to me that this piece of news from the spiritual world contains not only the warrant for our going forth to preach, but also a general direction as to how we should go and for what special object. It was a renewal of the Apostolic method and a new declaration of the Divine Human power of the Lord.

Indeed we are told in the same paragraph in which this announcement is made that this new sending forth was the fulfilment of the prophecy: "He will send His angels, and they shall gather together His elect from one end of the heavens,

even to the other." What was necessary to be done in the spiritual world must be done, also, in the natural world, that the Church on earth may exist from the Church or the Lord's Kingdom in the heavens. I suppose that our inability to realize what takes place or is done in the spiritual world has prevented us from seeing the true bearing of this statement and its true meaning for us. Indeed, this same difficulty, which arises from our being in natural and worldly states of thought and feeling, has deterred us from proclaiming what is actual and real in the other life. Our own fears in regard to the state of the world around us, as well as in regard to our own states, and an assumed knowledge of the religious state of the world, has retarded the propagation of the truths of the New Church. As to the character of the work to be done, then,—our first point of inquiry—we say, that it is of a purely spiritual nature; that it relates to the salvation of souls, to the making known of the good news that the Lord Jesus Christ reigns from the highest to the lowest; that He is the Alpha and Omega. There is a renewal of the Divine command to the Apostles; it is given to us; and there is at the same time a renewal of all the promises contained in the Lord's injunction to them spiritually considered. When His words are understood properly, it will be seen that the work before us can only be successfully performed when it is done in His name and not in the spirit of aggrandizement or for worldly success; and that our only object in proclaiming the truth should be to bring men under its blessed influence, so that they will be led to a new and higher understanding of the Word and to a life in accordance with it. One of the most difficult questions that has arisen in reference to our missionary work is in regard to those to whom we should go. There is still great diversity of opinion on this question. The fear of casting pearls before swine has acted as a brake upon the wheels which would otherwise have revolved more rapidly. And again the idea that all who are nominally connected with the old denominations are too much imbedded in the false doctrines of the past to receive the truths of the New Dispensations, has prevented a near approach to those who are classed as Old-

Church people. They are supposed to be surrounded by the spirits of the Dragon and hence so bound in falsity that they are insensible to the new influence of heavenly truth. But in assuming this, we undertake to judge the spiritual state of a vast number of people of this generation who might be reached and benefited by our teachings.

It is true that we have some positive teachings in relation to the state of the Christian world at the time of the Last Judgment, but the state of the world has changed, as Swedenborg said it would. The states of men's minds in relation to the truths of the New Church at this day cannot be known by us until they are manifested. The old doctrines are constantly losing their power and influence, just as fast as the new doctrines are gaining on the other side; and we have no right to assume to know who can or who cannot receive the truths of the New Dispensation.

The elect are all who are in good; these are known only to the Lord; the Gentiles are those who are simple in heart and have not confirmed themselves in any false doctrines, or in the language of Swedenborg, "those who are in good works but in no truths of doctrine." These latter are also unknown to us beforehand, but may be discovered by wise shepherds. In explaining the passage in the Book of Revelation, "His wife hath made herself ready," Swedenborg says that this signifies that they who will be of this Church, which is the New Jerusalem, "are collected together, inaugurated, and instructed." They are to be "arrayed in fine linen, clean and bright"; that is, "they who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word."

But how are they to be "collected together, inaugurated, and instructed"? How are they who will receive these truths to be discovered? Where are the "lost sheep of the house of Israel," the "Gentiles," and the "Elect"? Doubtless in all parts of the world. So far the New Church has been established principally among those who have lived in Christian countries, and have come out of some one of the different denominations of the former Christian Church. We are called

to do what the Apostles did, "to go into all the world" and proclaim the Gospel of the New Dispensation. Of late years our missionary work has not extended so widely as this. We have found it difficult to obtain a public hearing in places where there were not already some receivers, as they are called, of the new doctrines. But in some instances our missionaries have found hearers where there were no New-Church people, although as a general thing our experience thus far has been that a general effort to sow the seed broadcast has not brought much fruit. May not the cause for this be that those who have manifested some little interest, or been somewhat awakened have afterwards been let alone, instead of being visited again.

The name of Swedenborg and of the New Church is still unknown in some parts of the United States, while in other parts there is scarcely a town or village where they are not somewhat known. After all that can be said about the prevalence of the old dogmas and the non-receptive state of the people from various causes, I am inclined to believe that our failure to "collect together, inaugurate, and instruct" the good or simple in heart has been due to our own want of faithfulness and distrust of the Divine Providence.

I admit the difficulty of finding a way of approach, but this difficulty may be overcome. One thing we must settle in our own minds, that is, whether our missionary efforts should be confined to communities where receivers of the doctrines already exist, or whether they ought to be extended to all who are willing to hear. After they are found they should be collected together; that is, brought into circles of readers and societies for worship.

These last considerations bring me to the second point of inquiry, the place where the work ought to be done.

Our present society arrangement leaves all the territory outside of that occupied by members of these societies, to be cared for by State Associations or by the General Convention. The pastor of a society has charge over his own members without much regard to their residence; but unless he is specially called to perform missionary work outside of this

membership, he confines his labors to his own society. I have not used the work "parish," as it is not generally accepted in the New Church. But there are advantages in a parish organization which we might well avail ourselves of without impairing our present society arrangement. If all the territory of a town or city were held to be under the care of the pastor of the society in the town or city where it exists, —and where there are two or more societies in a town or city, if each had its own portion of the city, as its designated territory—then the pastor would feel that he had a care over all the souls in that territory, and he would become a missionary to all outside of his own society membership.

So in the state or territory in which an association exists, the General Pastor would not only be the pastor for all the New-Church members in that state or territory, who were not members of some particular society, but he would have the care of all the souls in that territory or district, and would be a missionary to them. He would not always wait to be called, or determine the question of where he should go, solely by the opinions or inclinations of a very few New-Church people, perhaps only one or two who reside in a place. I am aware that there is an appearance of arbitrary arrangement in this parish and district apportionment, and that the freedom of the people may be interfered with, and that they ought to be allowed to choose their own Church relations and not to be restricted in this respect by territorial limits. And as regards the minister, it may be said that he ought to be allowed to go wherever he is called; that private preferences should be respected. I do not, however, think that the adoption of the parish and district system would restrain this freedom of choice, but it might, and probably would, tend to a closer union between New-Church people, and concentrated effort. It would render the isolated receivers more active, and bring the missionary nearer to a larger number of people. A registry should be kept, not of society members only, but of all who are known to be receivers, partly or wholly, in a parish or district. Extending this system to the whole country, the Chairman of the Board of Missions of the General Convention,

or the President of the General Convention, who might be *ex officio* Chairman of the Board, would have a general supervision over all parts of the country not cared for by State Associations and all this vast territory, as soon as practicable, should be districted and apportioned to different ministers whose duties with relation to the scattered sheep should be clearly defined and diligently observed.

Our whole missionary work would then gradually be brought under one organized system. In one of the passages in which Swedenborg speaks of the sending forth of the twelve apostles throughout all the spiritual world, he says that districts were assigned them. Such a statement as this may seem to have no relevancy to our work in the Church on earth, and some difference of opinion may exist as to how it is to be understood. Let us take it, however, as a statement of a fact, and we may see that there must have been some law of order which induced it; and if we look further, I think we can see that the same law of order is applicable to the affairs of the Church on earth, and especially to missionary operations.

We are now brought to our third point of inquiry, namely, "the instrumentalities through which our missionary work can be done most wisely and effectively." Well-trained and thoroughly-educated ministers are the instrumentalities through which this work may be best carried on. We have been obliged to use the best instruments we could get, and we can freely acknowledge that these instruments have not always been thoroughly prepared. It is the part of wisdom to use the best instruments one can get for any work, but it is also wise to improve the instruments or obtain better ones as fast as we can. There has been an idea very prevalent that the duties of a missionary call for peculiar qualifications; that every minister cannot be a good missionary. Some pastors may make good missionaries, but good missionaries are often very poor pastors. I am inclined to think that too much weight has been given to this view, and that men who are lacking in the qualities which make a good pastor are not well fitted for the broader missionary field. It should not be our purpose to train men for missionaries as such, as if the work

were a separate and distinct branch of ministerial labor, but to train and prepare them from the beginning, by successive steps, for all the work of the ministry. Some men would not advance as far as others, some would not develop an aptitude for the higher branches of missionary work, such as those which pertain to the office of a General Pastor; but the whole body of the priesthood, or all the ministers, would become missionaries; indeed, even our well-educated laymen might become missionaries, in a limited way, without assuming the peculiar duties of the priesthood. All the members of the New Church should be so well instructed as to be able to communicate a knowledge of their faith to others.

The general arrangement of parishes and districts would so enlarge the duties of the pastors and General Pastors, as to make all of them missionaries; and when the pastors were aided in their parishes by educated curates or assistants, the whole work would be carried on systematically, and it seems to me much more wisely and effectively than it is at present. Selections for different offices and duties should never be made from personal considerations, or with the idea simply of furnishing a place or support for certain individuals.

The wants of the Church should first be considered, and suitable men appointed or selected for the use to be performed; then the work will be well done, and material support will follow. But if the former method be pursued, the interests of the Church will suffer, the people will gradually become dissatisfied and show their indifference or lukewarmness by withdrawing their support from the Church.

In all things we should endeavor to make the natural serve the spiritual, and to subordinate all private and personal ends to the interests of the Lord's kingdom.

Brookline, Mass. WILLARD H. HINKLEY.

THE NEW EDUCATION.

WRITING to his friend Oetinger, Nov. 11, 1766, twenty-one years after his illumination, Swedenborg, in answer to the question, Why he was chosen, says: —

"The cause of this has been, that the spiritual things which are being revealed at the present day may be taught and understood naturally and rationally,— for spiritual truths have a correspondence with natural truths, because in these they terminate, and upon these they rest.

"For this reason I was introduced by the Lord first into the natural sciences, and thus prepared — indeed from 1710 to 1744 when heaven was opened to me. Every one is led by means of natural things to spiritual things,— for man is born natural; by education he becomes moral, and afterwards by regeneration he becomes spiritual."

Again, in the "Adversaria," Part II., 839, he says: —

"I was at last able to see that the Divine Providence immediately governed the acts of my life from my youth, and so directed them, that by means of natural things I was enabled to reach a state of intelligence."

Also in the preface to his work on the Brain: —

"In quoting so many facts, it may seem to some that I have given too many; yet would there had been a hundred times as many, for these facts are just so many truths and lights, and under no other guides and leaders can the causes of things and those of science be brought out of darkness into light."

Similar passages could be quoted from all of the various writings of Swedenborg, both from his theological and scientific works, teaching that man, even from childhood, is led "by means of natural things to spiritual things"; and they seem to have an especial bearing upon the method by which and through which the human mind is developed; hence particularly upon all matters pertaining to education.

It is the aim of this paper to inquire still further from the writings of the Church, whether there are any distinct teachings upon the subject of education, and if so, how these teachings may be put into practical use in educating and instructing the youthful mind.

From D. L. W., 66, and A. C., 4038, we learn of the three degrees of the mind, or of man's life in the natural world: the coporeal, natural, rational.

In A. C., 10225, that there are four stages in this life: from birth to the fifth year, the sensual or infantile age; from the fifth to the twentieth year, the age of instruction; from the twentieth to the sixtieth year, the age of intelligence; and from the sixtieth upwards, the age of wisdom.

In A. C., 4378, that these ages come forth each from the preceding, as from an egg, and hence that man is continually born; and finally that by sciences or scientifics of the mind, each age is brought forth from the preceding, that instruction is the opening of the way and, as the way is opened, the Lord flows in.

What are these sciences or scientifics of the mind?

In A. C. 5126, 5901, 9723, 3175, 2480, we read that science is the first impression the mind receives through the outward senses, and that scientifics are the various facts or natural truths derived from any and all sources and implanted in the natural or exterior memory of the mind. Thus they are derived from instruction, reading, work, play, Church forms, and rituals, etc., etc.

Again, A. C., 1555, we read that there are two planes of the mind. The first, or will-plane, formed in infancy by the insinuation of affections and charity by the Lord; and second, the intellectual plane formed by the implantation of truths in the mind. Also A. C., 3175, that man is not born into any truth, but has all to learn, and that in an external way, through seeing and hearing.

Furthermore, A. C., 1469, we are informed that these scientifics or facts learned at this time are not truth, but receptacles or vessels which contain spiritual truth.

Again, A. C., 3849, 4018, 5489, that nothing of science or of

doctrine is implanted on the external memory except through some affection, and that these affections are,—

1. Exterior or those of the body called appetites or pleasures.

2. Those of the animal spirits, called natural affections.

3. Those of the rational mind, called spiritual affections.

To the last, the spiritual affections, are introduced the doctrinals of the Church.

Also, A. C., 1472, "It is with this end that the delight perceived by the young when learning the sciences is insinuated by the Lord." And, A. C., 5376, nothing can be appropriated which is not acknowledged from one's own proper intuition. Also, A. C., 1964, unless these scientifics are applied to *use* they are of no importanee.

In T. C. R., 744, A. C., 7038, D. L. W., 431, we read that "use consists during a man's life in the world, in every one's discharging aright his functions in his respective station, in serving his country, societies, neighbor, and in acting in sincerity in all his associations, and in performing duties prudently according to the quality of each." That use is not a mere abstraction but means actual work — performance in act.—A. C., 6073, 5293, 10331. Thus use means act in life, knowing and willing what is good and true and doing it. Hence it is not use till put into act. In D. L. W., 336, we are told that there are evil as well as good uses.

In this paper we shall consider *good* uses, those which perfect the rational principle of the mind, that is, which lead mankind to shun evil, and do what is right and good, through an acknowledgement of the Divine operation of the Lord in their lives.

That there are degrees of use, corresponding to the degrees of the mind we read in D. L. W., 331, 332; A. C., 3982.

1. Corporeal uses, those which relate to the body and its wants.

2. Natural uses, those relating to civil and moral affairs.

3. Spiritual uses, relating to spiritual affairs.

Man's life then, whether in this world or the next, is a life of uses, either good or bad. In many passages, and especially

in A. C,, 3518, 3078, 3469, 2300. 3470, 3471, 3843, we read that all receive hereditarily at birth certain natural affections implanted in the mind, called natural or domestic goods, which appertain to certain uses, and which afterwards serve as vessels as it were for more interior uses. That this natural good is of two kinds, domestic or inherited good, and good from the Lord, received by influx into the domestic good of the mind and which vivifies the latter inherited good.

To quote at length from A. C., 3518:—

"The good which he receives from the Lord as from a new father is interior, but the good which he derives from his parents is exterior. This latter is serviceable first of all for his reformation, for by that, as something pleasing and agreeable, scientifics are introduced and afterwards the knowledges of truths. But when it has served as a means for this use, it is separated thence and spiritual good comes into view and manifests itself.

"This is evident from much experience, as from this alone, that when a child is first instructed, he is affected with the desire of knowledge, at first not for any end manifest to himself, but from certain pleasure or delight connate from other sources.

"Afterwards, as he grows up, he is affected with the desire of knowing for the sake of some end, namely, that he may excel others or his rivals, then for some end in the world: but when he is about to be regenerated, he is affected from the delight and pleasantness of truth and afterwards from the love of good. Then the ends which had preceded, and their delights, are separated little by little, and to them succeeds interior good from the Lord which manifests itself in his affection. Hence it is clear that former delights, which appeared in an external form as good, served for means.

"Such successions are continual. The case herein is comparatively like that of a tree, which in its first age, or beginning of spring adorns its branches with leaves, afterwards, as its age or spring advances, it decorates them with flowers, and next in summer it puts forth the first germs of fruit which afterwards become fruits, and lastly seeds are sown in *act*. Such comparatives are thus in nature, which also is representative, for universal nature is a theatre representative of the kingdom of the Lord in the

heavens, of the kingdom of the Lord in the earths and Church; hence in every regenerate man.

"Hence it is evident how natural or domestic good, although it is merely external delight, and, indeed, worldly delight, may serve as a means of producing the good of the natural from the Lord which may conjoin itself with the good of the rational, and thus become regenerate or spiritual good."

I have thought it best to give this entire passage, not only because of its connection with what has been said before, but because it teaches us distinctly that before the more interior spiritual uses or affections from the Lord can flow into the mind, there must preëxist organical recipient vessels in the mind; and these are shown to be the inherited affections and tendencies to worldly uses, which man received from his parents and ancestors.

Again we read, D. L. W., 42,—

"That in the brain there reside innumerable forms in which every interior sense, which has relation to the understanding and will, resides. All the affections, perceptions, and thoughts there, are not exhalations from substances, but are actually and really the subjects."

Now, according to the writings, there can be no form unless there be a soul and a body; and that affection is the soul, truth the body; and when such a form is ultimated in *use*—in *act*—it actually lives. Thus uses are forms, and A. C., 6465, says that all things, all thoughts, consist of *forms* within *forms*.

Let us now apply these thoughts, and we shall perceive that every natural truth or fact is a body or receptacle for some natural good, or affection, or pleasure which is as its soul. That each scientific or fact implanted on the external or natural memory finds its soul in the natural affection implanted there already; and when these become conjoined or united in act and in life, they become living uses, opening the way to corresponding more interior uses. All instruction, then, should have for its end to open the way, so that each

fact may find some affection in the child's mind, to which it may be conjoined in a life of use.

We read again in A. C., 2588, that there exist in man two principles: the affirmative and negative; one leading him to heaven, the other to hell. That scientifics of all kinds confirm him more and more in those principles,—in the first, to see the Divine operation in all things, in the second, to close his mind more and more.

Also A. C., 6879–6882, teach that, in order for the existence of a heaven, the first instruction is, "That God is; that He created the universe; that it subsists from Him, and that He ought to be worshipped." That the second instruction is, "That the Divine Truth is from Him, and ought to be received."

Finally in A. C., 2300, 2301, we read that the Lord, by means of His revelation through Swedenborg, has pushed aside the veil from between the two worlds, and allowed us to get a glimpse of the Divine methods of education which He uses in the other world with infants: —

"Infants are of different genius and character, and this by reason of the hereditary which they derive from their parents, and by succession from their ancestors of many generations: for the actual life-principle of parents, confirmed by habit, puts on nature, and is implanted hereditarily in infants, whence comes their different inclinations,—and every infant differs from every other as to its complexional temper, and every one is educated according to such difference."

How far, very far, have we in many of our educational ideas, wandered from that heavenly example revealed in the last quotation! For, instead of seeking those embryonic germs of tendencies to use, which are in the child's mind, and nourishing them with food which will cause them to unfold and become strong and hardy in life, we frequently force upon these delicate germs such unnatural and unsuitable food, which is claimed as necessary in order to discipline the youthful mind, that the tender plantlet withers up and dies, ere it can see the light of day through this case-hardened

shell we have put around it by this so-called disciplinary and sharpening process.

From the past ages of superstition and mental darkness, we have inherited most of our erroneous ideas concerning education. That those ideas were the best, indeed the only ones, suited to those times when man was incapable of receiving a higher and nobler conception of the human mind and its attributes, is, doubtless, true. From the law of Divine Permissions we know that falsities are allowed to flourish, to avert greater evils. On account of the gross ignorance and naturalism into which the entire world had sunk, it was better that mankind should busy itself in the study of words and phrases, rather than of the things which those words and phrases represented.

But the time has now arrived, when we may safely delve into the mysteries of nature, and, led on by the characteristic spirit of the age, the sincere seeking of truth, we shall be enabled to "attain spiritual things by means of natural things"; and by means of the Lord's revelations through Swedenborg and the investigations of modern scientific thought, we shall enter upon a new era in the education of our youth, foretold by Swedenborg in the introduction to the "Economy of the Animal Kingdom," 26.

Among the many causes why this inherited system of education fails to satisfy the needs of mankind to-day, and why one after another of our leading colleges rejects it in order to adapt itself more to the wants of the times, we may enumerate the following principal ones: —

1. The immense stride which has been made during the past one hundred years in all the industrial arts, in all lines of thought, especially those which regard the other world, the operations of the Divine Will in nature — the higher conceptions man is beginning to attain of his Maker, and his duty to his fellow-man — render the selfish and narrow methods of three hundred years ago impossible and insufficient for the needs of the nineteenth century.

2. The inconsistency of attempting to mould all minds to the same pattern, to force upon all certain studies, which are

claimed to be the only ones which can develop or strengthen the mind, advocating that, like the old idea of medicine, the more disagreeable the study is to the pupil, the greater its efficiency. Thus attempting to establish an intellectual aristocracy, by inculcating a contempt for all "bread and butter uses."

3. As a corollary to the others, a misapprehension of what it means to educate, through ignorance of the laws which govern the growth and development of the human mind, since a superficial, half-learned smattering of many studies crammed in any way, without regard to order or use, is considered better than one thing thoroughly learned.

As we have already perceived, the writings of the Church do not set aside any particular scientifics or facts, as the Divinely-appointed instruments to develop all minds, but declare that they vary according to circumstances and according to the degrees of the mind, and dispositions of the child. We have learned that *use*, or to prepare for a life of *use*, is the ultimate end of education, and that there are degrees of *use* as of all other things.

Use is, then, the grand central motive-power or thought in education. But to teach or say, that this or that has this or that use, is not sufficient. Such ideas enter the memory only to vanish away, but use means *act* in life.

It now remains for us to inquire how this is attainable; that is, to attempt to formulate a system, which shall have for its end to open the way to the interior uses of the mind. Practically considered, what does having an affection for certain scientifics or facts mean? To fully answer this question, involves the whole range of the teachings heretofore given, and requires more space than can be taken; yet we can arrive at a partial solution of it.

We have already learned that in all children there exist certain inherent or inherited life-principles, affections, or tendencies, which are the embryonic germs of the future man or woman, when permitted to unfold and grow; and that by means of scientifics or facts, receptacles of interior spiritual

truths, these affections are developed; and when brought into act in life, they become *uses*.

We have also seen that there are four planes of the mind: —

1. The age of infantile ignorance and affection, when the life is in the senses, so to speak.
2. The age of instruction.
3. The age of productive thought.
4. The age of wisdom.

The first age is that during which nothing of an intellectual character enters the mind, except through the affections and delights of the five senses. Hence at this time, instruction should consist in rightly directing the cultivation of the senses. This is properly and peculiarly the work of the Kindergarten.

In D. L. W., 41, 42, we learn that the affection of a substance and form which constitutes a sense, is not a thing separate from the subject, but only causes a change in it. Hence all the affections of the senses are actual realities.

A. C., 9216, also says, that the sensual principle of the mind is the ultimate in which all things close; therefore, at this age, instruction becomes not only very important as regards the proper method to be employed, but also a good deal of the future of the child will depend upon it.

Too much cannot be said, then, in favor of the Kindergarten as the only true, orderly, and beneficial method of instructing the youngest minds; and if one could but take the time, it would be found to be the method which is contained in the writings of the New Church.

I cannot help feeling that such minds as Froebel, Darwin, and Spencer have been prepared for the various uses they are performing to mankind in giving us the only methods of education which seem in keeping with heavenly order; and, even though the natural side of their lives and natures may have led them to misconstrue and misinterpret the glorious natural truths they perceived, yet their spiritual sides are illuminated with the higher and more real truth, which it is for the New Church to perceive.

By means of the various games, gifts, and object lessons which are used in the kindergarten, an energy is stored up

which no other training can give. The sense of touch, which we are taught is the universal sense, becomes through this training keenly developed, while the intellectual senses, sight and hearing, become so trained by the object lessons and games, that I believe, *cæteris paribus*, the child who has passed through it will receive so much accumulated energy in the creative and imaginative faculties of the mind that, even if the same method could not be followed in the next grade of school, he is better prepared for all successive steps than he could have been by any other training.

Contrast only how these innocent youthful minds are watched and guarded by a kind, sympathetic, loving teacher, who seeks all opportunities to implant remains in their minds, and quicken and cultivate their senses, with the stern dragon who often haunts the minds of many grown men and women, as they revert to the sad days of their earliest school-life!

In the Kindergarten, the study of objects is begun, and they are viewed only through the affections, which become so trained and acute that, when these objects are studied in the more advanced steps — that is, intellectually considered — the foundation thus laid will produce far greater results in the comparison of parts, while their uses will be much more keenly appreciated and understood.

The second stage of the mind, that of instruction, is when the facts gained from daily experience enter the memory, and when truth is implanted. It is in this stage that the germs of the future use in life are awakened and nourished.

I do not mean that the child will be directly the chooser or selector of its studies. Far from it. But I do maintain that the judicious and sympathetic teacher or parent will so direct its mind that, when supplied with variety enough from which to choose, this peculiar tendency will begin to awaken and to slowly assert its authority, and make the other faculties of the mind subservient to it; and, when once aroused by a proper mental diet, it will slowly and surely unfold.

Two kinds of discipline will now enter into instruction: the one based upon authority,— that is, from facts learned from books, teachers, or opinions of others; the other, which allows

the child to form his own opinions of surrounding objects. These two forces working together should serve to maintain perfect equilibrium in the mind, and allow that freedom which is absolutely necessary for its development,—a freedom upon which Swedenborg insists in his writings.

The first discipline, that of authority, will require much discretion and unselfishness upon the part of the teacher, lest he should, by over-persuasive argument or actual compulsion, force his own individual opinions upon the mind of the child or pupil. He must lead the child to perceive the truth or falsity of a statement, through his own individual intuition, as far as possible. It is, sometimes, quite a temptation for a teacher to inculcate and insinuate his own pet ideas into youthful minds, rendering them to a certain extent mere automatic mouth-pieces of himself. Books which contain the opinions and experiences of others are good and useful, but books alone and mere rote learning are worse than useless. Especially true is this as regards teaching the natural sciences. They are the last things to be used in some studies, and only then to confirm what the pupil himself has already found out by actual experience or observation. The curse of most schools is too many books and too little original work by the pupil.

The discipline acquired by drawing from the pupil his own opinions, is the most important in the whole range of education, and requires ability, sympathy, earnestness, and tact on the part of the instructor, to guard the child from forming erroneous opinions, and to encourage him to assert his own individuality, nevertheless.

Here the true meaning of education is involved (*E-duco*) and it should be to *draw out* and strengthen the child's thoughts, not to pour in his own, which should stimulate the true teacher, and at the same time all unhealthy stimulants such as percentages and rewards ought not to be used, as they clog the spiritual freedom and are therefore pernicious.

The sources for such a discipline are as varied as the objects about us, and the true teacher will never be at a loss, to find the needed materials. The study of such objects should be systematic and lead to certain distinctive ends in uses, and

hence follow an orderly and progressive development from simple to more and more complex forms. In this study of forms, where there is a constant differentiation from simple to complex forms, and hence from simple to complex uses, we have fortunately, a beautiful analogue drawn from the study of any living organism in nature.

I quote from Prof. LeConte, who may also be reckoned as one of the many readers of Swedenborg's works: —

"The animal or vegetable organism is composed wholly of cells, as a building is composed of bricks; all the functions are performed by means of cells; growth is the continual formation of new cells, reproduction is the separation of cells to form a new colony of cells.

"In the early stages of an organism the constituent cells are all alike in form, and each performs, though imperfectly, all the functions necessary to its early stage. But as the organism develops, the cells begin to take on different forms and to perform different functions, and this process of differentiation continues, until, in the mature condition of the highest organisms each group of cells or each organ is limited to the performance of one function only. This one function is the only evidence of its life. In the lowest condition of an organism where the cells are all alike, and each performs, though imperfectly, all the functions, there is considerable, sometimes a complete independent life in each cell, so that it may be separated without injury to itself or the community of cells; the independent life is large, the common life feeble. But as we rise in the scale of organisms, the independent life of the part of organisms is merged more and more into the general life of the whole, until, in the mature condition of the highest organisms the independent life of the constituents is reduced to minimum, while the common life is reduced to maximum."

Carrying this quotation one step further before we stop, to apply to the differentiation of mankind into certain distinctive *uses* in life, he says,—

"In the early stages of society the constituent elements are all alike and each performs, though in an imperfect manner, all the social conditions necessary in this early condition. As society advances, the pursuits of man become more and more different,

the social function of each more and more limited, until each is confined to one social function only, consequently with this differentiation of pursuits, the independent life of the constituents, absolutely perfect at first, is merged more and more into the common life of society, with increasing mutual dependence as in the animal organism."

By means of the study of objects and forms, when systematically and scientifically pursued, the child's mind develops from simple to complex ideas, hence from simple to complex or higher uses, and there will be awakened the slumbering germ of some distinctly useful pursuit or calling in life, placed there by inheritance.

The use of objects at first perceived to be of a merely sensual character, since in the early years the life dwells in the affection of the senses, will, through a constant and systematic course of study, lead to a differentiation of special intellectual conceptions diverging towards and terminating in special uses in life, thus branching off into all the varied avocations.

Thus may one single object be the ultimation of the whole universality and relativity of knowledge. To what we call the scientific method of to-day, do we owe our ideas of this systematic study of objects. I was led through a suggestion from Prof. Huxley's Biology and the masterwork on education by Mr. Herbert Spencer, to arrive at a conclusion that, if the teacher should select a central idea or use, which admitted of sufficient breadth of thought, all the physical and natural sciences could be thus ultimated, and also a taste for linguistic study aroused. I chose for my central idea the building of a house. First the drawings were made,—the plan and two elevations showing a side and end view, to which might be added a perspective drawing of the house. When the plans were completed, the specifications for the builder were written out, and the materials for construction and their cost computed. The immediate results of this course of study were:

1. An accurate and useful application of every operation in arithmetic.

2. A taste for accurate mathematical drawing aroused, and foundation for higher mathematics laid.

3. The hand trained to coöperate with the mind, thus producing reciprocal action between mind and body.

4. The mother-tongue studied and accurately used; thus a basis for higher linguistic training formed.

5. A possibility and opportunity of branching off into the physical and natural sciences in the study, and computation, and composition of the materials used in construction.

At another time I made a successful attempt in the study of geography, using drawing again to begin with, and my pupils were able to draw a map and locate all the principal physical characteristics of the globe, as well as the political subdivisions, from memory. Not only this, but many of them were able to describe the manners, etc., of most of the inhabitants of the places named.

I have never found this method to fail, except where it was prevented by the senseless routine methods in vogue, and I have rarely seen the interest of the pupil flag in the least. On the contrary, it always increased, especially if we were compelled to seek the woods, or a neighboring quarry, or manufactory for materials to study.

Not only must these objects be studied analytically, but constructively, also; and to this latter end the pupil should be given tools to use, as also graphical representations to be made on paper.

Thus will the creative faculty, awakened and nourished in the Kindergarten, be developed and strengthened, leading to many uses in life.. The cultivation of the perceptives only, would be like a constant diet for the stomach, deleterious in its effects. The memory must be cultivated, and also those faculties of the mind leading through Language to Art, Literature, Comparative Philology, and Metaphysical and Philosophical ideas.

Hence the necessity of Language, and by the study of Language, we do not mean the Science of Language in this early stage; but the art, for Art precedes Science. "Art is the mother, Science the daughter, which in turn aids her mother" (Marcel).

An accurate use of the mother-tongue should be insisted

upon from the first. Hence the child should be taught to express his own ideas as early as possible in writing. He should in the earlier stages be taught Language as a means to an end, not as the end of study. In the earlier years, too, the vocal muscles are more pliable, and he will acquire a more correct pronunciation of foreign tongues than later in life.

Prof. Elliott, of Johns Hopkins University, says:—

"The pupil should move from the known to the unknown, pass from the native tongue to the next lying, living system, where this is possible, and thence to that form of speech in which the so-called dead language is locked up. To study Latin, therefore, I would begin with French and work on to a tolerable mastery of the Italian, after which the mother idiom would come almost of itself; and all three languages would be learned more understandingly than the ancient tongue alone can possibly be according to the present system; and the time required would be little more than what we now spend on Latin. However unorthodox this method may seem, I have seen it tried in a few cases with marked success."

If the study of Language is pursued as in the object lessons, from simple to complex, the imaginative and æsthetic faculties already aroused will lead to nobler conceptions of language later in years, an elegance and accuracy of diction will be acquired, and the English Language will attain the high rank which it rightly deserves in the list of linguistic studies, and children will be taught to respect their own tongue above all others, which, unfortunately for the English Language, is not the case now-a-days.

As the pupil progresses in years, as his mind is more and more unfolded and the germ becomes a hardy plant, the leading bent of his mind will take a decided stand in ruling his acts and desires, and he will seek such studies as foster and nourish his tastes. Thus may one show decided literary ability, another scientific, another mercantile, another mechanical tastes, and the teacher's duty will be to understand thoroughly his needs, and strengthen all his faculties.

Hand in hand with all teaching, should go the careful training of his religious views. The true teacher will never lose an opportunity to lead his pupil to see the Divine Will and

operation in all things, great and small, and to have a deep respect for the Bible as the Lord's Word, from which the pupil should read or hear read those passages which show the Lord's infinite love and tenderness for all.

When the pupil has shown a decided inclination towards a special use in life, he can seek such schools and colleges as furnish him materials for such preparation. As he progresses in years he will be ready to receive and understand the higher scientifics, the doctrines of the Church, and if care has been duly exercised in all his preliminary teaching, to constantly inculcate an affirmitive spirit towards Divine and sacred things, he will insensibly imbibe and understand the higher doctrinals of the Church. He will assign all causes to the spiritual world, recognizing this as the world of effects. He will be able to understand that the Lord is the source of all life and truth, that the Bible is His Divine revelation to men, and especially will he be fitted to understand more perfectly the correspondence between natural and spiritual things. So far as he puts these spiritual teachings into his life, looking to the Lord in all things, in so far is he living a life of true use.

Use is then the one great central idea and end in education, about which all instruction is concentrated, to fit the pupil for his own peculiar place of usefulness in this world, that he may thereby enter to a corresponding state of use in the Grand Man of the other life, that is, to prepare him for the place for which the Lord in his creation has designed him.

Thus does a man's life become uses within uses, and, as all steps in regeneration seem inverted to us, he begins with the exterior and corporeal uses which open the way to the next interior, somewhat, as when we pull off the outer coats, one after another, of the bulb, we at last have the inner germ exposed to view. Thus does man cooperate with the Divine. The Lord works from within outwards, while man works from outwards to within. While man performs in sincerity the earthly uses, the Lord is flowing into his inmost spiritual use and vivifying it. Each earthly use then is a receptacle for a corresponding interior use, and, no matter how menial it may

seem, serves as a means of attaining a more interior state of usefulness.

In closing, I cannot forbear saying what may not be inappropriate words in behalf of the scientific investigators and their results. Space will not permit many words in this direction, and yet it is a matter of much surprise to me that the marvellous results of modern science are so little understood and appreciated by many of the New Church. Far from being atheistic or materialist in their tendencies,—though some scientists may be so called,—they are, on the other hand, furnishing the Church with the very materials, without which the writings and doctrines must remain a closed letter to a certain degree.

If, as we read, all things in nature correspond to something in man, but only in their *uses*, and, if we are "led to spiritual things by means of natural things,"—that all forms in nature, *through* their *uses*, correspond to good or evil uses in man,—does not the study of correspondences presuppose that a knowledge of the uses of animal and vegetable forms preexist before we can hope to understand their correspondences in man?

Will not the study of correspondences become what a good deal of the classical, self-styled research has become—a mere study of words and phrases rather than a knowledge of what these words and phrases mean, unless these natural uses are understood? How can we understand spiritual use, if we do not know or understand natural use?

Most of the scientific investigation is truth-seeking and humble, and is rendering a great assistance to man in aiding him to separate and reject the false and spurious from the genuine, which is especialy true in education, where all weak pedantry and conceit must give place to higher aims than mere empty and vain show.

It is levelling and breaking down the old eroneous ideas of the Lord and His Divine methods in creation, and slowly but surely preparing the way for a more interior receptivity of Divine Truth.

The grand theory of Hereditary Transmission which science

during the past thirty years has developed, to quote from Prof. Eliot, of Harvard University, "Has exalted our idea of God; the greatest service which can be rendered to humanity."

Christian scientific thought is what appears in a quotation from a letter received some time ago from one who is not only a good New-Churchman, but a distinguished scientist:—

"God creates from within, and evolution seems to me to be simply His method of developing species as He develops individuals, by giving law, direction, and character to the life which He puts into animal or plant. The four-toed horse was from a five-toed horse, not by accident, but because God so directed the inflowing life of some one or more of the older animals as to produce the new and higher forms. Science enables us to see clearly how the Lord reaches the universe and everything in it from within, reaching down long lines of forces to the lowest, and how His Providence ever comes to us from within."

Cincinnati, Ohio. GEORGE W. WORCESTER.

"JESUS INCREASED IN WISDOM."

In the "True Christian Religion," 89, we read as follows:—

"God assumed the Human according to His Divine Order. . . . Because God descended, and because He is Order itself, . . . in order that he might become Man actually, He could not but be conceived, carried in the womb, brought forth, educated, and successively gain knowledges, and by them be introduced into intelligence and wisdom. Wherefore, as to the Human, He was an infant as an infant, a boy as a boy, etc.; with this difference only, that He accomplished that progression sooner, more fully and more perfectly, than others. That He advanced thus progressively according to order, is evident from these words in Luke: 'And the child grew, and waxed strong in spirit, and increased in wisdom and stature, and in favor with God and man' (ii. 40, 52). That He did so sooner, more fully, and more perfectly than others, is manifest from those things which are said of Him in the same Evangelist; as that when he was a boy of twelve years, He sat in the temple in the midst of the doctors, and taught; and that all

who heard Him were astonished at His understanding and answers. . . . This was done because the Divine order is that man should prepare himself for the reception of God; and as he prepares himself, God enters into him as into His habitation and house; and that preparation is made by means of knowledges concerning God and concerning the spiritual things of the Church, and thus by intelligence and wisdom; for it is a law of order that as far as man approaches and draws near to God, which he must do altogether as from himself, so far God approaches and draws near to man, and in the midst conjoins Himself with him. That the Lord proceeded according to this order, even to union with His Father, will be further demonstrated in what follows."

We are also taught that —

"The Lord was as another man in every respect, except that He was conceived of Jehovah: but He was born of a woman, a virgin; and by nativity He derived infirmities from the virgin mother, such as are common to man."—A. C., 1414.

From this very plain teaching we must understand that the Lord as to his Human was born into entire ignorance, as all men are; that His mind was nourished in infancy with affections from within and from without, received in the usual vessels of sensual impressions, which were living and delightful to Him as to all children; that in boyhood He was in the love of knowing that is characteristic of childhood; and then in the love of understanding that belongs to youth; and in manhood, in the love of working out in full manly life the things learned and understood.

But while all this is true, we must not forget the qualification, that He was conceived of Jehovah, and therefore in the place of the finite and perverted receptacle of life which every man has from his father, the Lord had the Divine Life itself, unperverted and infinite. The Lord alone, Swedenborg tells us, was born a spiritual celestial man; and by this he means, he says, the Divine Itself in the inmost of His Human; the celestial having reference to the Divine Love, and the spiritual to the perception and thought from that Love. This perception and thought in the Human were according to the state of the Human,—infantile in infancy, and child-like in

childhood. First He was instructed in celestial things. That is, in the period in which all infants are under the care of celestial angels, and are nourished with influences of innocent love, He was delighted with the presence of the Divine Love, which He distinctly perceived. He also received loving influences from angels and from men, especially from His mother; and He as an infant perceived in a purely infantile way the quality of these influences, and of the Divine Love as compared with them. That love was His supreme delight, and from that He perceived the quality of all other loves, and esteemed them as they were related to it.

In every child the paternal love, which is its life, has a tendency to work itself out in views of life and uses of life like the father's; though in the earlier stages of life, it appears in the very different forms of zeal for knowledge, and zeal for understanding, which are only expressions of desire for the means of working itself out. And so in the Lord,—the Divine love of saving men manifested itself in His boyhood in a Divine zeal for knowing all things relating to the states of men and to the Divine Truth in regard to those states; and in His youth It manifested itself in a Divine zeal for understanding, explaining, and applying the truth. And in manhood It did the work of meeting all human evil, and living in the midst of all possible temptations, from the perfect Divine Love; and thus of redeeming men, and bringing the Divine Life to them for their salvation.

Thus it appears, in regard to the point before us, that Jesus increased in wisdom by the same steps through which others increase; only His increase was from the absolute ignorance of first infancy, to the full Omniscience of Divinity; and the spring within this wonderful progress was the Divine Zeal for saving men.

Newtonville, Mass. JOHN WORCESTER.

FLETCHER OF MADELEY, THE METHODIST SAINT.*

The great awakening which took place in England and America in the middle of the last century, is a subject of peculiar interest to New-Church people. It was a movement wholly within the theological field of the period then closing. It brought no new light from the Holy Word. Its leaders were always at dispute over questions, the very discussion of which indicated very great obscurity as to Christian truth. Except upon the one point of the freedom of the will, the great outcome of this movement — Methodism — achieved nothing for the intellectual enlightenment of the age, however much it did for morality. The utter corruption and degradation of the established Church was the moving motive which led the Wesleys and others among Oxford students, and the Countess of Huntingdon and others among the nobility, to exert themselves with no thought of founding a new sect, and in the hope that the establishment might receive new life. Debarred by the hostility of the clergy from using their pulpits, and scorned by the wealthy, they were driven to hold meetings in the open air and in barns, till, as a matter of course, chapels came to be erected.

But, as has been said, it was a John-the-Baptist movement. It was Arminian with the Wesleys, Calvinistic with Whitefield. No new light broke forth from the Holy Word. The multitudes, as of old, went out to hear and to receive the baptism of repentance, confessing their sins, but the Lord had in store for them more than their preachers could give. The harsh words of John Wesley against the Calvinists, the bitter wrath of the Countess of Huntingdon against her most trusted coadjutors when she found them tinctured with Arminianism, the unbecoming vituperation of Toplady, are no more characteristic of the movement as within the fold of a vastated theology, than are the anxieties of the leaders lest the move-

* "Fletcher of Madeley." By Rev. F. W. Macdonald. New York: A. C. Armstrong & Co. 1886. pp. 196.

ment should soon fail, John Wesley's distrust of his preachers, and Charles Wesley's belief that the revival would at the death of his brother come to an end. Noble as were their labors, wonderful as was Whitefield's success in moving the people of two continents, there was only the reform of a fallen Church in it, and there could be nothing else. The movement is not to be depreciated in the least, but it cannot be exalted above what it actually was, namely, a preparatory movement of a great degree of positive value. It was a voice crying in a wilderness, a magnificent call to repentance.

When John Wesley felt his end draw near, after labors almost incredible for forty years, during which all England was his parish, he made a "deed of declaration," as it was called, by which he appointed one hundred of his ministers to be his legal successors. Then, as many times before, he found great difficulty in keeping his followers at peace, but he succeeded, and thus the sect was formed. With many schisms it has continued till this time, doing a noble work in declaring the freedom of the will and in tilling the foreign missionary field, and perpetuating itself far beyond the Calvinistic branch of Methodism which has nearly disappeared. The effort of American Methodists to raise a million dollars for missions as the contribution of the year 1885, is a testimony to the permanent benefit of the labors of the Wesleys and their companions.

Among all the Methodist workers, John Fletcher stands first as a man of saintly character. It is strange that he should be so reckoned when he was always a clergyman of the English Church and always the vicar of a secluded parish in Western England, but yet the Methodist Conference of 1786, in response to the question "Who has died this year?" recorded the answer, "John Fletcher, a pattern of all holiness, scarce to be paralleled in a century." Such a character, living at so interesting a period, is worthy of most careful study.

In the very clear and concise life of Fletcher lately published on the hundredth anniversary of his death, we have the facts of his life. He was born in Switzerland in 1729, and at first aimed to be a soldier, but did not find opportunity,

and went to England about 1749, where he found employment as a tutor in a gentleman's family. The first movement of Wesleyanism was then in the air. Preceded a few years by the combination of Oxford students with John Wesley, it had fully come forth in London in 1739, and in ten years Methodism was a strong organization against which the Church of England protested in vain. It could keep the preachers, who might be in orders, out of its pulpits, but it could not prevent the more devout, both of clergy and laity, from joining in the movement.

Somewhere about 1757 Fletcher, still a tutor, was heart and soul a Methodist, and was in the practice of those modes of self-discipline which characterized the early followers of the Wesleys. Always right-minded, he now made his conduct a study. He spent two nights each week in prayer. He used the simplest diet, not sitting down at table. His income he disbursed among the needy. About this time he drew up a solemn covenant and consecrated himself to the service of God. The first words of the covenant were, "In the name of God, the Creator of heaven and earth, Amen. O most high Jehovah, only God, Father, Son, and Holy Ghost, I, the vilest of the vile, worst of the sons of Adam, an apostate spirit, a man utterly undone, resolve to consecrate myself to thee, my Creator, Redeemer, Sanctifier." He prepared a manual of devotion for himself, and among his rules wrote,—

"Pray on my knees as often as possible.

"Sing frequently penitential hymns.

"Eat slowly, and upon my knees, three times a day only, and never more.

"Always speak gently.

"Neglect no outward duty.

"Remember always the presence of God.

"Rejoice always in the will of God.

"Direct all to the glory of God."

The asceticism which he practised need not be criticised here. It was a reaction from the self-indulgence seen everywhere about him. It was seeking relief from one extreme in another. It was quietly and faithfully persisted in by him from the best motives.

In 1756 he wrote to John Wesley to say that his work as a tutor was at an end from the entrance of his charge into college, and that he had been advised to seek orders. He asked advice, saying at the close of his letter, "I know how precious is your time, I desire no long answer, 'persist' or 'forbear' will satisfy and influence your unworthy servant."

He was ordained a clergyman in 1757, and became vicar of Madeley in 1760. He was then thirty-one years old. He had already won fame by the effectiveness of his preaching, to which his slight foreign accent and his extreme humility gave a grace, not possessed by others.

When he went to Madeley he found, as he expected, a rude population, which would have borne with a hunting rector, but hated a Methodistic one. At first every obstacle was placed in his way, but he did not yield. Living alone in his house, using the lightest food, he gave his life to his charge for fifteen years. But, while doing this, he attended the Methodist Conferences, he became, at Lady Huntingdon's request, the president of a training college for ministers, he wrote, with unmatched skill, papers of a controversial nature, defending Arminianism against Calvinism, and so far became a recognized leader that John Wesley wished to name him as his successor, taking him from Madeley to be his companion in his constant preaching tours. But this honor Fletcher declined.

Fletcher's labors, without home comforts, and without the slightest vacation, broke him down in 1777, and he went to Switzerland. There he endeavored to arouse the Church from its degradation, but was overborne by its opposition and silenced. He came back to England in 1781, somewhat relieved of consumptive disease, and immediately resumed his work. One said of him at that time after hearing him preach, "Such an impression was left on my mind, that for months afterwards not a cloud intervened between God and my soul. He lived more like a disembodied spirit than a human being."

In 1781, when fifty-two years old, he was married to Miss Bosanquet. The match was most interesting. The lady, though ten years younger, had been for a long time wholly

engaged in similar labors. Perfect community of feeling had brought the two into near sympathy twenty years before. But the lady had a fortune, and Fletcher would not seek her hand on account of his humble pecuniary condition. Now, on his return to England, he learned that she had consumed her fortune in good deeds, and was even embarrassed. Although he had not seen her for fifteen years, he wrote at once offering his hand, which was as promptly accepted.

Four years of usefulness, greatly increased by his wife's aid, remained to be spent at Madeley, before his old disorder was brought back by his incessant labors. He was ill but a week after giving up his going out, and died in 1785. Whitefield had died in 1780. Charles Wesley died in 1788, and John in 1791 at the age of eighty-eight. Fletcher was but fifty-six.

As a theologian Fletcher was a skilful defender of Arminianism, taking part in the controversies of his day, but he went no farther. He was not much concerned with doctrines. His labors as a preacher extended over the time of the publication of Swedenborg's works, and it is likely that he knew something of them. His near friend and successor, Rev. Joshua Gilpin, is mentioned by Mr. Hindmarsh as present at one of the earliest meetings of receivers of the doctrines in London. Fletcher's own words, so far as we have them, show no dissatisfaction with the theology then current. He early rejected predestination. He often prayed to the Lord Jesus. He spoke of Him as the incarnate God. His doctrine, however, was mainly if not wholly the same with John Wesley's.

In studying his life, one cannot overlook his unnecessary asceticism which lessened his usefulness, and his overstrained use of the Word in common speech; but, on the other hand, one cannot fail to regard him as a Methodist of the best type and to see very much to admire and to copy in reasonable ways. There are many among us who would need to rise greatly in order to dwell as near to the Lord as he did, and who would be helped by yielding themselves to as full a consecration of time and strength.

Bridgewater, Mass. THEODORE F. WRIGHT.

SWEDENBORG STUDIES.

VARIATIONS IN TRANSLATION OF THE GOSPELS.

THE volumes of the Word, with Swedenborg's explanations, already issued in the form prepared by MM. Le Boys des Guays and Harlé, bring at once to view any variation which may have been made in quotations from the Word. The interest of the study of these variations, which are very few, lies in the fact that they result generally from the inability of the Latin to express the full meaning of the original, so that each word expresses only a part of the meaning, or one aspect of it. For instance in the words from MATTHEW vi. 22: "If thine eye be single," we have in Greek the adjective *haplous*, and this has the meaning of simple, unperverted, single. Swedenborg, in as many places, uses four words, namely, *simplex*, *bonus*, *integer*, *sincerus*. *Bonus*, good, is found twice, in A. E., 274, 313; *integer*, whole, once, in A. E., 1081; *sincerus*, sincere, once, in A. C., 2973; and *simplex*, simple or single, five times, in A. C., 2701, 2973, 9051, 9548, and A. R., 48. The last and most frequent is the best word, but the others express the meaning with more or less exactness.

Similarly, we have for the "Yea, Yea" of MATT. v. 37, three Latin equivalents, namely, *ita*, *ita*, in sixteen places; *etiam*, *etiam* once, A. C., 202; and *imo*, *imo* once, in A. C., 842.

The Book of Matthew furnishes some other illustrations of this usage. Some apparent variations arise from making a quotation from more than one gospel at once, so as to save much repetition. Thus in referring to John the Baptist, MATT. vi. 4 seems to have been quoted not only in the words "his food was locusts and wild honey," which is right, but, "he ate locusts and wild honey." This latter, however, simply gives the words from MARK i. 6, and the quotation is seen to be only a combination.

So it is with MATT. iii. 16: "He saw the Spirit of God descending like a dove." In one place it was written "the Holy Spirit," but this was in D. L., 51, where the account of three gospels was brought together, so that, in reality, no exact quotation could be made.

"For theirs is the kingdom of the heavens," MATT. v. 3, is once given in the words "For of *such* is the kingdom of the heavens," T. C. R., 156. This undoubtedly resulted from association of ideas with these words in MATT. xix. 14, and elsewhere. It is a variation made once in quoting the words eight times, and is unimportant to all but critical readers.

A more noticeable variation occurs in MATT. v. 5: "Blessed are the meek." In A. C., 2658, instead of *mites*, meek, gentle, lowly, we find *miseri*, miserable, wretched. But here we are reminded of Ps. xxxvii. 11, where "the meek shall inherit the earth" is rendered by Swedenborg by *miseri*. It would seem that this similar passage, in which the Hebrew word would be well translated by *miseri*, must have led to the use of the word for *mites* when quoted from the Gospel.

When "seek first the kingdom of God" (MATT vi. 33) is twice written "kingdom of the heavens,"—in A. C., 8478 and A. E., 683, an evident departure from exactness is made, but how easy it is to make it in this case all know who quote from the Word in writing or speaking. It is interesting to notice that the photolithograph of the MS. shows that Swedenborg had been writing of the kingdom of the Lord, *regnum Domini*. He then said "that that is the kingdom of the Lord which proceeds from Him and is received may appear from places in the Word where the kingdom of God is mentioned." Here he had written *Domini*, of the Lord, and then he erased it and wrote *Dei*, of God. He then quoted the phrase from the Lord's Prayer, and said "by kingdom here is meant" etc., but again he wrote *regnum Dei* and then erased the *Dei*. The next quotation is the one from MATT. vi. 33, and he goes on at some length to explain what the "kingdom of the heavens" means, although here he should have erased *cælorum* and written *Dei*, but he had already once erased both *Domini* and *Dei*, and so he seemed to omit the latter when it

should have come in. In all other quotations of this text, he was exactly accurate, except in A. C., 8478, where "the heavens" for "God" also occurs.

In MATT. xiii. 43, the language is "Then shall the righteous shine forth as the sun in the kingdom of their Father."

The passage is quoted twelve times in this way, but in H. H., 348 and A. E., 401, we find "My Father," showing that these two quotations were not made from the book but from recollection.

The quotations from Matthew were almost countless, and yet we have now shown all the noteworthy variations which are found, not one of them having any effect upon the doctrines drawn from the passages, and hardly worth mentioning save as they go to show the nature of Swedenborg's work. Let us now look at the other Gospels.

In MARK viii. 25, where we read of the Lord putting his hands upon the blind-man's eyes, we have the plural *manus* four times, but the singular in A. C., 10023. The plural form is right, but the use of the singular in a case where many similar passages were grouped is very natural. Mark furnishes no other instance of variation worthy of mention.

In LUKE v. 1, where it is said that the Lord stood by the lake of Gennesaret, Swedenborg, in quoting the passage, said "shore of Gennesaret," but in his interpretation spoke of the lake as if he had quoted it so.

In treating of the parable of the sower, found in LUKE viii. he said that that upon the stony ground had no root, when the Word says "moisture," but if we turn to the passage in Life, 90, where he made this change, we shall see that he referred also to the parable in Matthew and Mark, in both of which it is said that the seed upon the stony ground quickly sprang up but was scorched because it had "no root."

The "Hearing they might not understand" of LUKE viii. 10, is given so in all cases but one, A. C., 3863, where we have the word doubled,—"hearing they might not hear." "Understand" is right, but "hear" is equivalent to it.

"At the resurrection of the just" is six times given with

exactness, but twice it becomes "at the resurrection of the dead," in A. C., 2371 and A. E., 695.

"Written by the prophets," LUKE xviii. 31, becomes once "predicted," in A. E., 83.

There are some other such points in Luke indicated by the French editors, but they are found to be mistaken.

The first departure from exactness in John is in iii. 4, where Nicodemus asks "Can a man enter the second time?" etc., which is quoted exactly six times. But in A. E., 710, we have a slight change. Instead of *num potest*, "can he," a question implying negation, we find *non potest*, a positive declaration of the meaning which underlay the question. It is thus a paraphrase, rather than a quotation.

"Whom Jesus loved" (JOHN xiii. 23) is given as correctly quoted in four places, but has a strange variation alleged in A. C., 6960, where we are told to find not *amabat* but *ambulat*. This is not so in the original Latin, and it seems to be purely a mistake of the editors.

The "so shall ye be my disciples" of JOHN xv. 8, is a passage as to the reading of which in the Greek text there is some doubt. Swedenborg once, A. E., 288, renders the verb by the simple *sitis*, be; but in T. C. R., 738, he is nearer the accepted original word, and says *reddamini*. In no less than eleven other places he uses a different word, *efficiamini*, but gives the meaning, only more exactly.

In JOHN xxi. 18, "Thou girdedst thyself," the original is closely given in six places, but in A. C., 9212, we find "Thou girdedst thy loins," with a full explanation of the meaning of the passage. This is an amplification of the rendering of the Greek word, expressing its full meaning.

Judging by the appearance of the pages from which we take these facts, the Gospel of John is more quoted than any other, —verses of the first chapter nearly five hundred times in exact terms,— yet no variations of note are found.

BOOK NOTICES.

FACTS AND MYSTERIES OF SPIRITISM, learned by a seven years' experience and investigation. With a Sequel. By JOSEPH HARTMAN. Philadelphia: Thos. W. Hartley & Co. 1885. pp. 388. 12mo. $1.50.

SWEDENBORG tells us repeatedly that open or sensible intercourse with spirits is very dangerous, and gives good reasons for it. And the Sacred Scripture clearly forbids our seeking such intercourse. The work before us furnishes the best illustration and the fullest confirmation we have ever met with, of the truth of what has been revealed about the danger attending such sensible intercourse. "The Spirits unmasked," would have been an appropriate title for this book; for never was the true character of the spirits engaged in the modern "manifestations"—their cunning, hypocrisy, subtlety, and wickedness—so thoroughly exposed and demonstrated as in this volume. But it was only through a long and very painful experience—one which, for a time, threatened the author with the ruin of both soul and body—that he obtained the mass of facts and confessions here recorded.

The book contains a simple narrative of what the author experienced and learned in an honest and long-continued effort to investigate "modern spiritualism." He joined a "circle," attended "seances," became a "writing medium," and at last had his inner sense of hearing opened so that he could discourse audibly with the spirits. By fair speeches, tempting promises, adroit selections from his own memory (which the spirits could read as easily as we read a book), and other subtle devices, they gained his confidence and finally got absolute control of both his bodily and mental powers. And then such grotesque antics as they made him perform, and such torture as they made him endure (all for the sake of "purifying" him, as they told him at the time, but really "for fun" as they afterwards confessed), exceed the wildest dreams of romance or the fantastic and senseless doings and ravings of bedlam itself.

But on one occasion when the author began to be convinced that he was "the victim of infernal spirits," and exclaimed "How

can I shake them off? This," he says, "for the moment cut me loose from their control." Whereupon "the Voice [that had claimed to be God's own] broke out in a terribly maddened tone, and cursed and swore at me in the name of God in the most blasphemous manner." Here the spirits forgot their usual cunning, overstepped the bounds of prudence, unmasked themselves, and soon began to lose control of their victim. At last, through the Divine power, he was gradually released from his thraldom and brought again into his normal state. He was then able to command the spirits, and to draw from them certain confessions given in the Sequel, which sound very much like the truth. They confessed that they were devils, that they had been fooling the author from the first, that they take pleasure in such mischief, and that there are multitudes in their realm who like nothing better.

There are said to be a large number of people at this time who are more or less interested in what is known as "modern spiritualism," including communications from the spirits. We commend this work especially to the serious attention of all such, assuring them that they will find in it much valuable instruction which they can find nowhere in their own literature. And indeed it is a work which the average Christian, and especially ministers and physicians may read with profit. B.

The Blood Covenant. By H. Clay Trumbull, D. D. New York: Charles Scribner's Sons. 1885. pp. 350.

Dr. Trumbull has embodied in a handsome volume his researches into a most interesting and important subject, by treating of this form of covenant as "a primitive rite" and of "its bearings on Scripture." His book consists of three chapters, which are entitled, "The Primitive Rite," "Suggestions and Perversions of the Rite," "Indications of the Rite in the Bible." There is a large appendix. He first narrates an instance of covenant entered into by two Syrians, by mingling a little blood drawn from each other's arms, and then traces the same rite in various forms all over the world. He goes back to primitive times, quotes from the Egyptian "Book of the Going Forth into Day," from Herodotus and Sallust, and then draws from Livingstone and Stanley, and other moderns. Next, he refers to some of the grosser forms which the rite has received, but all illustrating the idea that the heart is the man, that the blood is the life, and that the true symbol of a union of hearts in affection is the mingling of blood. In sacrific-

ing to God, he remarks, the blood of the victim was poured out before God as an evidence of the desire for union. Coming finally to treat of the Redemption, he dwells upon the Lord's words in JOHN vi., and elsewhere, as they are illumined by the light of these researches, and says:—

"Having in His own blood the life of God and the life of man, Jesus Christ could make men sharers of the Divine nature, by making them sharers of his own nature; and this was the truth of truths which he declared to those whom he instructed.

"It was not an utterly new symbolism that Jesus was introducing into the religious thought of the world: it was rather a new meaning that he was introducing into, or that he was disclosing in, an already widely-recognized symbolism."

Dr. Trumbull has made a valuable contribution to Biblical science, and has produced a standard work.

SERMONS ON THE CHRISTIAN LIFE. By JOHN DEWITT, D. D. New York: Charles Scribner's Sons. 1885. pp. 420.

IN this well-printed volume of sermons formerly delivered to his people by one who is now a professor in Lane Theological Seminary, there is not one doctrinal discourse, although all are of an "orthodox" character. They are remarkable and interesting on account of their orderly arrangement and practical wisdom. Lessons are sometimes found unexpectedly, as when, in the account of the Transfiguration, the sudden disappearance of Moses and Elias is made a theme for a discourse on the dangers that disappointment may bring, such as skepticism and despair. But, although the lessons are often unexpected, they are fair inferences from the texts. Dr. DeWitt is sometimes short of the truth as when he says that our Lord "was never without a sense of the presence and approval of God." Neither the Gospel account nor the very nature of temptation quite bears out this statement. Again, the Doctor is sure that the last chapters of the Revelation are merely symbolical and tell us nothing about heaven, but here he overlooks the words, "I saw heaven opened" and other similar sayings, and conscientiously shrinks from learning what the Scriptures reveal. He is strong in holding forth the Lord as God and Saviour. "It is in Him alone that the race can be united in peace and holiness." "My hope of holiness lies in the fact that our Lord took upon Him not the nature of angels, but the seed of Abraham; that He became our brother; and that, as our brother, with wants and passions responding to temptations from without, He overcame all

temptation, and continued holy, harmless, undefiled, and separate from sinners." There is no reluctance to say severe though needed words: —

"This feverish haste, begotten of exceptional opportunities,— can any one be blind to the fact that it is destroying the higher life of thousands? How earnestly do all of us need to pray, 'Lord, increase our faith in the great truths of thy Word,' knowing that a vital faith in these truths is the one medicine that can cure this terrible fever, which is consuming the spiritual life of so many of our fellow-men."

BABY'S RECORD. A twofold gift for Mothers and Children. Cincinnati: ROBERT CLARKE & Co. $1.25.

THIS is a well-planned little volume, conveniently arranged for jotting down memoranda of a child's development. The bits of verse which preface each subject are especially pretty and appropriate. To carefully keep such a record must give no small amount of pleasure and profit to any thoughtful mother.

The book is arranged by two New-Church ladies of Cincinnati. The illustrations are by Miss Pyle, a New-Church young lady of Wilmington. The book will be supplied by the Massachusetts New-Church Union, if desired.

REV. O. L. BARLER, missionary of the Ohio Association, has sent us a bright little pamphlet containing three discourses, and entitled *Missionary Addresses*. The first is a popular account of Swedenborg, calculated to impress people not acquainted with his life. The second is a sermon on "The Field the World," and the third treats of "The Life Beyond." No effort is made to be profound in reasoning nor exhaustive in argument, but the reader will be pleased with Mr. Barler's energetic style and manifestly earnest purpose. For sale by the Massachusetts New-Church Union; price ten cents.

THE *Swedenborg Calendar* for 1886 is, as its appearance presents itself to us, a great improvement over that of last year, though the portrait is not quite as good. The extracts are on much better paper. See advertisement by the publishers, whose painstaking in this work should be rewarded by a large demand.

THE English *New-Church Almanac* for 1886 has arrived, and is a model. It has a brief extract for each day, passages of Scripture to read on Sunday, and good reading matter besides. The price is five cents.

THE NEW CHURCH.

STAYING IN OR COMING OUT.

THE question as to staying in the old connection or coming out of it very early arose in the minds of receivers of the doctrines of the New Church, and was, and still is, and long will be a difficult question for some to answer. It is not difficult for all, because there are those in whose minds the question finds a prompt answer in an instinctive eagerness to unite with those who have already come out and who have established worship in forms congenial to the new faith. There are also those who, on account of their change of faith, were expelled from the religious bodies to which they had belonged, and so were forced to seek a new home.

With those who remain in doubt as to what would best be done, whether clergy or laity, we know that circumstances greatly differ. A minister, perhaps, holding the love of his people, preaching the new faith from the Holy Word and defending it with ease and power thereby, feels that he can do more good by remaining as he is than by departing from his charge and making the preparation necessary to his doing the work of a New-Church pastorate. A layman perhaps, who is still made welcome in a parish, and whose light shines freely where he is, may sometimes have the same doubt.

In matters of this sort we are glad to see the exercise of individual freedom according to conscience. We are sure that the most of our people believe in and act upon the same principle. When they hear of a man or woman who has received the doctrines, but has concluded to remain in the old connection, they do not form and do not utter a judgment from abstract grounds. They accept the other's conviction without giving expression to their own view unless requested to do so. There are, however, some general ideas in regard to this matter which we believe are indisputable, and which we would briefly present.

1. It is every one's duty to let his light shine to the glory of the Lord. Any attitude on the part of a minister which is a keeping back of the truth he sees, a hiding of his light under a bushel, is

not satisfactory to the Lord. Discipleship is discipleship, and carries its duty with it, whether a host stand ready to applaud the acknowledgment or the multitude disapprove. Paul did not hide his light when he went to Macedonia or was in Athens. He found a glorious liberty in the truth, even if he was in bonds as to the flesh. It is the truth, and not the popular verdict, that makes us free. "As ye go, preach" is a perpetual command, and it is a requirement not to smother truth, not to put wine in old bottles, but to give freely what has been freely received. The application of this principle to an individual we cannot make, but the truth of the principle we maintain to be self-evident.

2. It is the duty also to bear the consequences of letting the light shine for the Lord's sake. It is sweet to bear them, to discipline worldliness by means of them, and to contend against the prompting to gain mere popularity by presenting the new truths as one's own discovery. It is, in some cases that we have known, a severe trial which more than once has ended in a bitter hostility to the old connection, but again we have seen the soul possessed in patience, the Lord alone sought as the refuge until calamities were overpassed, and the mind bearing its chastening as did He who opened not His mouth. That one must in all cases take the course which involves the least sacrifice is not the teaching of the Lord when He says that we must take up the cross for His sake.

3. Not only is there the duty of not hiding the truth, and of bearing something of discipline, but there is to be taken into account the supreme consideration of use. The service of the fellow-man is to be regarded as bound up with that of the Lord. What course will do the most good? Will it do most good to go on reciting a creed which we do not receive in its obvious meaning and so recite it only by a kind of subterfuge? Are the Andover professors doing most good by subscribing a creed expressly framed to be incapable of being accepted by men in their position? If they have an interpretation of it which is so different from its commonly accepted meaning that no one sees room for such an interpretation, is it as well for them to stand, as they undoubtedly do stand, charged with untruthfulness, as it would be for them to refuse to cover themselves with so ill-fitting a garment and to take new raiment, even the white raiment of utter candor before God and man?

Put the Athanasian in place of the Andover creed, and we en-

large the case without changing it. Possibly the professors are influenced by those who, not believing the old covenants, are still respecting them here, there, and everywhere. But a position so clean and clear that no man can charge evil upon it is the most useful for a Christian always, because it helps others out of any equivocation and so out of evil. There is a good deal of equivocating now in the churches, of some sermons made hard for the deacon and others made soft for the thoughtful, and the Church is everywhere weak. Its first move towards strength will be taken when its language in pulpit, in press, and in pew, is yea, yea, and nay, nay.

4. The last point we have to mention is perhaps less important, but in our own thought it stands high. We mean the honor of the New Church as an institution not of men or by man. We do not mean the General Convention, though we honor it. We mean what is represented by the Convention so far as it is what it aims to be. We mean an institution which took its rise in the opening of the Divine Word through the instrumentality of a man, who performed well the duty laid upon him, and was himself the first member of the New Church, whose cardinal principles were to be the acknowledgment of the one God in His Divine Humanity, and of the Decalogue as in its spirit and letter the law of life. The Church so formed was no sect, the result of a quarrel over a point of doctrine or of a local or national taste as to forms of ecclesiastical government. The rejection of its principles by the mass of men might give it the appearance of a sect, as the same condition gave the same appearance to Christianity up to the time of Constantine. But from its beginning, the New Church, considered apart from persons, has been a noble institution, able to give honor to any member of it, though not requiring in its majesty of truth the honor of men.

Such being the case, men who have found its doctrines the light of life, have properly asked, "Where is it that I may join it?" They have not wisely asked, "Is it large? Has it high rank in this town or city? Does its clergy dress as I like? Was its first minister ordained by a clergyman who had the succession? Is it growing fast or likely to grow fast?" All these questions as to the premiums bestowed upon new members are unworthy of a man and a Christian, and are putting the hand to the plough and looking back. Dishonored by the Jews, Christianity was glorious by virtue

of its truth. He judges wrongly who judges otherwise. If by any sacrifice a man may bear the banner of truth, he honors himself while he honors the truth.

In bringing forward these propositions, we have not meant to prejudge any case, and have had no case in mind. We have only uttered what we believe to to be an expression of principles which cannot be overlooked in any case. We can conceive of the result of their consideration as being in one case to abide, in another to depart. We only say that, when they are ignored, there is little room for the truth to find a useful lodgement, for the seed falls by the wayside where it is trodden down by the passing feet of worldly and selfish considerations.

Lest, however, we should seem to speak in ignorance of the practical question so trying to many now, we would add a word from experience. Some ten years ago, during an absence from home, we visited a large town where a church stood closed. Unexpectedly we were asked to fill the pulpit for a time, that the scattered flock might be gathered. We consented to do so, and to be announced by name alone. We went to work experimentally but earnestly. The result was that, after a few Sundays, no doubt remained in mind that this way was not the best nor the most satisfactory. Accordingly, we went and hired a little church, and fully announced our faith and purpose. The result was most pleasant. Persons came to hear new truth as such. We had a delight never to be forgotten in presenting it. In the front seat was the leading man of the church we had tried to serve, and he came up at the close of the first of the new series of meetings and said, "Why didn't you give us this at first? I like it."

So we were taught our own path in future, and have tried to follow it, not refraining the lips.

A GENERAL READING CIRCLE.

THE movement now going on in some of the Associations in the direction of forming reading circles is a very interesting and important one. Our people are acting in this in harmony with those who are doing similar work for other purposes. The great Chautauqua Reading Circle is well known to have attained a membership of thousands. A four years' course is carried on in all branches of study except mathematics, and the sanguine E. E. Hale has lately been comparing it in the *Century* with a fully developed uni-

versity. Besides Chautauqua, there are the correspondence schools in Bible study and in Hebrew, with constantly enlarging membership.

Among our own people we had first the class conducted by Rev. John Worcester consisting of ministers who had received the gift-books and of others who did a certain amount of reading and corresponded with him in answer to questions sent out twice a month. The demand for the notes on the works read is increasing and they usefully connect each work with the others and give the reader a wider view of the subject in hand. Then came the action by the Associations of Pennsylvania, Illinois, Michigan, Ohio, and perhaps other States, in publishing a list of books to be read and in designating a person to whom circles and individuals were to report. Pennsylvania was, we believe, the first.

We know that good will come of this, not only in the benefit obtained by the readers, but in the good they will be able to do through their fuller interest in the works and acquaintance with them. We have no doubt that in some way the reading will be continued and the usefulness increased. The dangers incurred in reading Swedenborg are a loss of interest in every-day work, spiritual pride of intelligence, and the formation of a disposition to teach when one is not prepared to do so clearly and wisely; but, as every one will see, these dangers are easily avoided by reading only a reasonable amount and by cherishing a humble and teachable condition of mind. When this is done, the reader comes to find his spiritual sustenance in thus studying spiritual truth drawn from the Holy Word, and he depends upon receiving it daily.

We hope that a general movement can be made at an early day in this direction. Take for instance the work on "Heaven and Hell," now obtainable in good type at a dime a copy. Let some one accustomed to deal with readers of the character likely to engage in the work be appointed, perhaps by the Convention's Council of Ministers, to conduct it by means of correspondence and the use of a column in the *Messenger*, and then let the progress continue through four or five years with this and other works, till a return is made to the beginning. Who can doubt that a unifying and invigorating effect would be realized!

THE ILLINOIS ASSOCIATION.

Following the pleasing and instructive reports from the Canada, Michigan, and Ohio Associations, comes that from Illinois. The

sessions were held in Chicago, early in November, and were largely attended. Eight ministers were present. Rev. L. P. Mercer, the President, read an address on "The Belief and Principles of the New Church as described by Swedenborg, and the Church's Mission."

In the reports of work performed, it appeared that there had been "a good degree of progress." A thousand dollars had been expended in missionary work, mostly performed by Rev. S. H. Spencer. Mr. Scammon brought forward a resolution favoring the calling of a congress to be held in Chicago, "to consider the state of the New Church in this part of the country, and particularly the means by which its influence may be best extended in all departments of life."

This proposition was fully considered and cordially approved, and a committee was appointed to carry it into effect. It is implied that a movement is thus made towards the establishment of a publishing house and a periodical. It will be pleasant to see the progress of such a movement if it goes on steadily and safely. We have a feeling, however, that this meeting was as large and as near to being a congress as can be had at present in that region.

Rev. T. F. Houts, formerly a Methodist minister, was received. He resides in Olney, Ill., where he hopes to form a society. The St. Louis Society was received.

Some wise suggestions resulted from a discussion of the means of promoting the observance of the Lord's Day.

The Sunday services were wholly satisfactory.

One little disappointment arose from notice received from Immanuel Church, a branch of the Chicago Society, that it had united with the General Church of Pennsylvania. This ceasing to assist the Association in its own State, and joining one which meets hundreds of miles away, seems an anomaly, and does not seem to proceed from considerations of use; but it is not a matter to be judged beforehand and in the absence of such a statement of reasons as may be expected.

We are glad to see that the Association found time to have some questions answered, and hope that this may become habitual at such meetings.

AS TO DISCUSSIONS.

Some fault has been found by those readers who have not enjoyed the discussion over Dr. Holcombe's recent volume, and it

has been said that most persons omit such articles altogether in order to avoid unpleasant personalities. We would say that it is not our purpose to admit into our pages one unpleasant word. The reference by name to a writer is not necessarily a sign of unbrotherly controversy. We greatly prefer the way which our younger contributors have of not giving their articles the appearance of controversy by inserting names, but we hold that a fair discussion has a right to appear in these pages, and we believe that those who intelligently read such articles apart from all personal considerations derive benefit from them. We are glad to believe that in this case Messrs. Barrett and Ford, living three thousand miles apart, have expressed themselves with the same courtesy which they would have used in each other's presence.

THE ENGLISH CONFERENCE.

THE Minutes of the last summer's session are at hand. Twenty-eight ministers were present, and sixty-eight lay representatives. We have already mentioned the most important proceedings. Our English brethren have a good many rules which they modify each year, but they deliberate with freedom and fairness, and reach their conclusions with much unanimity. We notice that in the list of addresses of New-Church people in foreign countries, Sweden has four places mentioned, Switzerland five, West Indies six, India three, Italy one, Denmark three, France four, Prussia five, Holland two, Portugal, Austria, and Brazil one each, and South Africa eight. In the report of the President upon various matters, he made the statement, as apparently noteworthy, that one minister had made five hundred and fifty-six visits a year. We know from experience that the number is a high one, but have seen it exceeded in cases not regarded as unusual.

YR OES NEWYDD.

THIS is the name of the New-Church periodical just started in Wales. The name means "The New Age." We have not seen a copy, but are glad to learn from our English exchanges of its appearance as a monthly containing twenty-four pages, at a yearly cost of two shillings sixpence. Our best wishes to this new friend.

THE RELIGIOUS WORLD.

THE CASE OF REV. T. F. HOUTS.

UNDER the title of "Heresy: What about it? All about it," Rev. T. F. Houts has printed a thin pamphlet containing a very sensible account of his voluntary departure from the Methodist Church. He gives the communication which he addressed to the Southern Illinois Conference, stating five points of belief in respect to which he was no longer in agreement with Methodist doctrine. These points, briefly stated, were,—

"1. I do not believe in the dogma of 'Three Persons in One God,' taking the word persons in its common and accepted signification. I do not reject it because it is a mystery, but simply because it is an absurdity. The Greek word *Hypostasis*, and the Latin word *Personæ*, as used by the Church Fathers, do not justify the use of our English word 'Persons' in this connection.

"I do believe in a Trinity in Unity, of Father, Son, and Holy Spirit, as taught in the Scriptures; that this Trinity exists in the Person of our Lord and Saviour Jesus Christ; 'for in him dwelleth all the fulness of the Godhead bodily.' That he is the Father in his Divine nature; the Son in his human nature; and that the Holy Spirit is the Divine Energy and Life, proceeding from him as the Glorified God-Man. Or in another form it may be stated thus: the Father, the Divine Love; the Son, the Divine Wisdom; the Holy Spirit, the Divine Energy thence proceeding. Love, Wisdom, Power, and these three are one.

"2. I cannot, with the light I have on the Word of God, subscribe to the proposition that 'We are justified by faith only.' It is, truly, a doctrine 'very full of comfort' to those who are seeking simply for comfort; but its legitimate and logical out-come is *Antinomianism*. I believe that it has been as fruitful of mischief as the opposite Romish error, against which it was originally leveled. I do not depreciate *faith;* without it no one can be finally saved; but it is the 'faith *only*,' from which I dissent. Faith expressly excluding a life of obedience,—excluding love to God and the neighbor.

"3. I do not believe in an At-one-ment by *substitution* and *satisfaction;* that is to say, that the Lord Jesus suffered in our room and stead, 'to satisfy his Father's justice,' or to 'appease his wrath.' No dogma, I verily believe, was ever formulated and published to the world, which so dishonors God and perverts fundamental truth, as this.

"This theory makes God and Christ not only separate and distinct persons, but of opposite character and disposition. The Father is wrathful and vindictive toward his children for having violated his laws and insulted his justice. He imperatively demands satisfaction. This, we are gravely told, must be made, or the Divine government would tumble into ruin.

"The Lord Jesus, the Son, is (it is implied) compassionate and tender-hearted; he loves the sinner, and in pity he proposes to 'take the guilty sinner's place, and suffer in his stead,' in order to placate the Father's wrath, and satisfy his offended justice. The Father accepts the proffered substitute; and ingenious, forensic theologians call this 'the covenant of grace.'

"I do believe that God, the Everlasting Father, assumed our nature in the person of our Lord and Saviour, Jesus Christ; that He lived, worked, suffered, and died, enduring temptation to the passion of the cross, for our salvation; that in successfully resisting temptation, 'striving against sin unto blood,' He conquered every form of evil, delivered us from the dominion of evil spirits of darkness, which at the time of His coming was almost absolute, and thus restored us to perfect moral freedom, and preserves us in that freedom, until, by an effort of desperate resistance to gracious influences, we give ourselves away to the devil, as willing captives. And so, He became the Redeemer of the world,—not only by providing for our justification, but our regeneration and sanctification. To be saved, we must believe in Him and keep the commandments of His Word.

"4. I do not believe in the doctrine of the Resurrection of dead, material bodies, at the end of time, as is believed and taught by some in the Methodist Church. Though I once assented to it and for years tried to preach it, it was never satisfying to my intellect or heart. I now regard it—with all due deference to those who hold and teach it, as irrational to the point of absurdity, and flatly contradicted by the Word of God.

"5. I do not believe that Christianity demands the absolute subjection of reason to faith. On the contrary, Christianity is addressed to the understanding and reason. Bishop Butler has well said, 'We have no other faculty than reason by which we can judge of Revelation itself.'"

These points were accompanied with but little elaboration, and the document would require but a few minutes for its reading, yet it was not read in the Conference, but was referred to a Committee which presented the following report:—

"The paper is a frank, manly, courteous statement, Christian in spirit and temper, of certain personal beliefs, as to several doctrines, and some speculative matters of thought, held or discussed by our church and the religious bodies of the age. The statement is fearless and candid, temperate and charitable, as the life, character, and habits of Brother Houts, as he has been known to his brethren in the ministry for thirty years, would have led us to expect. We sincerely respect his views, and particularly his personal, ministerial, and Christian character; and we accord to him the full right to hold and express all his views under circumstances such as his own conscience shall justify. But in honesty and brotherly love, with the same frankness which Brother Houts uses in his paper, we are constrained to say, that in our opinion, some of the points, particularly the ones numbered '1' and '4,' on the nature of the Trinity and of Christ, and on the Resurrection of the human body, are not in accord with the standards of our Church. The point numbered '2,' on the doctrine of justification by faith *only*, we think is metaphysical and mystical, rather than heretical. The point marked '3,' appears to us to be made against Calvinism, rather than against Methodism or Arminian-

ism. As to the point marked '5,' we do not see that we differ, at least in spirit and general practice, from his statement.

"We notice each numbered statement in candor, though we think we need only pass our judgment on points '1' and '4.' Here we must say, that our deliberate opinion, given in the spirit of kindness and brotherly love, and in justice to the Church which we esteem and honor, is that Brother Houts, as a Methodist Minister, ought not to preach or advocate these doctrinal views, which we cannot believe to be in harmony with the standards of doctrine of our Church."

Mr. Houts's character was then passed and his new appointment announced, but he did not feel free to continue, and therefore withdrew. His leave-taking is in the same frank and friendly terms which the first communication made use of.

The only other point presented by Mr. Houts, who seems to have a kind and right way of looking at the somewhat unjust denial of a hearing, is an interesting one. He compares the ground taken by a neighboring Conference when Dr. H. W. Thomas was excluded, and finds that one Conference condemned the declaration that "Christ did not die to reconcile God to man, but to reconcile man to God," but Mr. Houts's Conference approved of his statement that "Christ came to reconcile us to God, not to reconcile God to us."

Mr. Houts and his wife, with others from his place of residence, Olney, Ill., were recently received as members of the Illinois Association of the New Church.

THE INSTALLATION OF REV. T. T. MUNGER.

Among the men who represent what is called "Progressive Orthodoxy," Mr. Munger stands prominent. He has lately left North Adams, Mass., in order to accept a call from the United Congregational Church of New Haven. He was subjected to an examination by a council, and read a paper fully stating his views. Afterwards, a few asked some questions, showing dissatisfaction with his hopefulness in regard to the evil. Mr. Munger answered with some wit, deeming some of the questions foolish. He said as to the future, "I do not hold out any hopes to a man that his future life will be different from what his life on earth leads us to expect that it will be." A correspondent of the *Christian Union*, after saying that the vote was twenty-four to six in his favor, said,—

"There were many who came away from the Church feeling more strongly than ever that some change in the methods of Congregationalism is sorely needed. That a man of Dr. Munger's character, and ability, and fidelity, and success, should be obliged, after a service in the ministry of a quarter of a century, to go through

such an ordeal, and that a small minority of the council should maintain for two and a half hours the discussion on the propriety of recognizing such a man as pastor of a Congregational Church, strikes some people, to put it mildly, as an enormity."

A METHODIST'S ADVICE.

In the account of proceedings of the Methodist Missionary Commitiee we read with much interest of the proposal to raise a million dollars for the year. Chaplain McCabe was hopeful that it could be done if the people were encouraged and not reproved. He said,—

"Let us encourage the Church all we can. The Methodist Church has given $2,650 per day for one hundred years to the cause of church and institution building of this land. Our people are not stingy. I believe they are the most liberal people on the face of the earth. There never was any good done by scolding since the world began.

"I do not think it would have been a wise thing for the woman who put the leaven in the meal to have whacked at the meal. Let us put the leaven in and let it work. Our people give ten dollars per member to the cause of God right along. It is wonderful, and, when we are talking to the people, let us not tell them that they are stingy. Let us tell them that they are liberal. When they do a good thing, let us commend them for it and shout them on."

FROM A SERMON OF CANON FARRAR.

A few words from a sermon delivered at Trinity Church, New York, during his recent visit to this country will show that the power of this great preacher lies in the breadth and honesty of his thought:—

"My brethren, if you would know God, the only-begotten, who is in the bosom of the Father, he hath declared him. If you rely on religious teachers, they may offer you a dead Christ for a living Christ; an agonized Christ for the ascended Christ; an ecclesiastical Christ for the spiritual Christ; a Christ for the elect few for a Christ for the sinful many; a petty, formalizing, sectarian Christ for the royal Lord of the great free heart of manhood; a Christ of the fold for a Christ of the one great flock; a Christ of Gerizim or of Jerusalem, of Rome or of Geneva, of Oxford or of Clapham, for the Christ of the universal world. No! turn from these shadows; face the sun. Look at Christ himself."

THE SITE OF CALVARY.

We would call attention to a very valuable article in the *Andover Review* for November, on the "Site of Calvary," by Selah Merrill, D.D., our Consul at Jerusalem. He reviews the reasons for believing that the Church of the Holy Sepulchre does not mark the true place, which, in common with other eminent scholars, he finds outside the city wall on the north, on a hill above Jeremiah's Grotto.

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CHILDREN'S MAGAZINE

ANNOUNCEMENT.

We shall commence in the July number of the CHILDREN'S MAGAZINE, a series of articles about the life of the Lord, by Mr. William L. Worcester, to be entitled SCENES FROM THE GOSPEL STORY. The author's considerable experience in Sunday-school work, and his instructive method of teaching to children the events related in the Word, together with the fact that he has recently visited the land which is the scene of the story, warrant the belief that these papers will be useful and interesting to the children.

The aim of the articles will be to describe the scenes and chief incidents of our Lord's life in a way to make the Gospel story real and living to children. The attempt will be to make the pictures as accurate and full as possible, giving special attention to the natural features of the country and the customs of the people. Chapters from the Gospels may frequently be suggested, which the children will enjoy reading with the scenes clearly in mind.

Subscriptions can begin with the July number. As this Magazine is only **One Dollar a Year,** it seems as if all New-Church children should have the opportunity of reading it.

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